

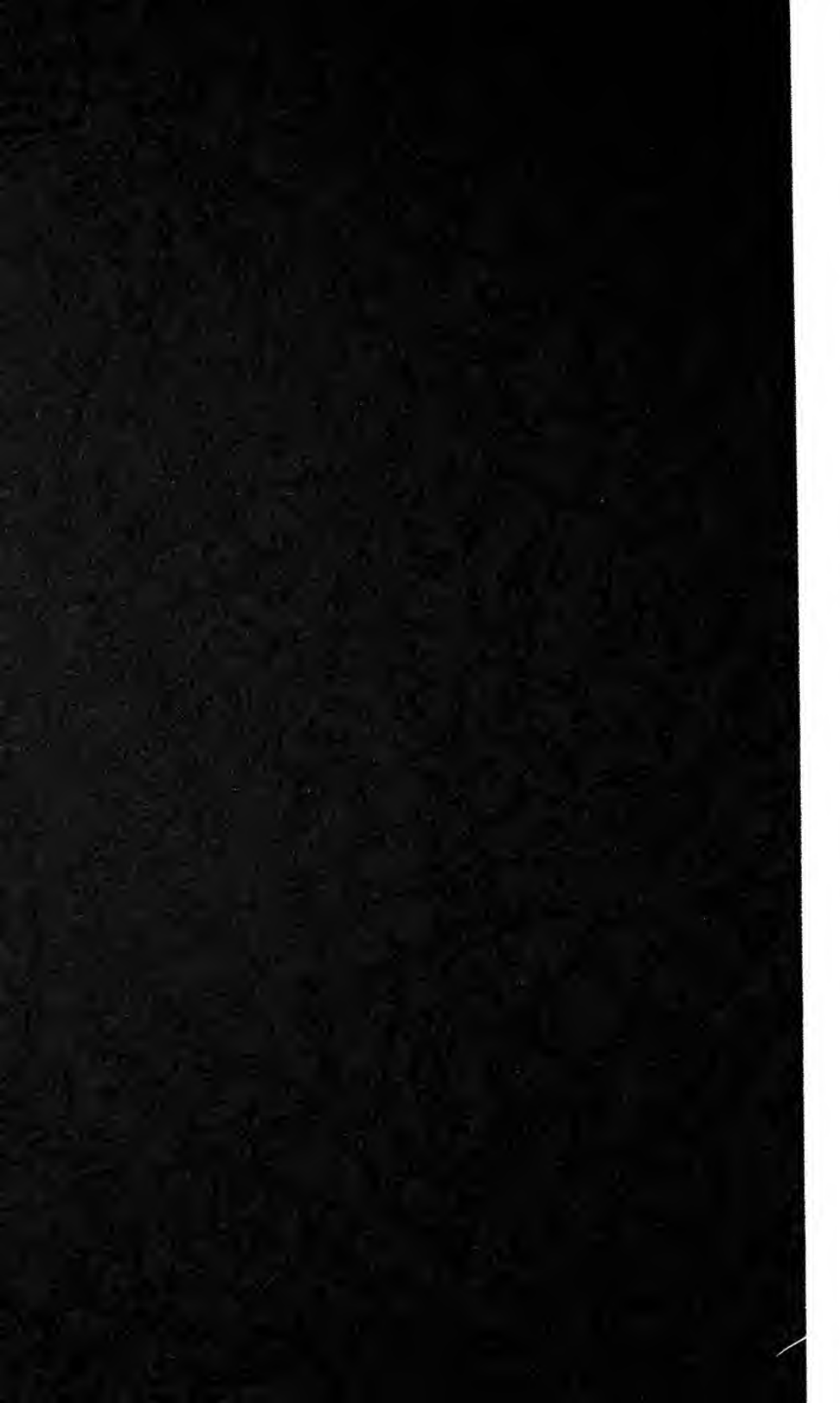
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THE K-SUFFIXES OF INDO-IRANIAN

PART I:
THE K-SUFFIXES IN THE VEDA AND AVESTA

A DISSERTATION
SUBMITTED TO THE BOARD OF UNIVERSITY STUDIES
OF THE
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REQUIREMENTS FOR THE DEGREE
OF DOCTOR OF PHILOSOPHY

BY

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Chapter I.

Description of the Suffixes.

1. The ultimate aim of this is thesis to give a complete and detailed account of the suffix *-ka* and related suffixes in Sanskrit and Avestan, covering all their occurrences throughout the entire history of the languages, so far as these are accessible. For both theoretical and practical reasons, however, it has seemed best to divide the Sanskrit field, and the first part of the work will deal exclusively with the Vedic period. In that term I mean to include Mantras, Brāhmaṇas, Āraṇyakas, Sūtras and Upaniṣads, so far as their linguistic matter is available. I have gathered the materials for the investigation in the first place from Monier-Williams's Lexicon, 2nd edition, supplemented and verified by constant reference to the larger and smaller Petersburg lexicons and to the original texts. The number of cases in which I discovered mistakes in the redaction of M.-W.'s lexicon was so small as to be entirely negligible; the small sprinkling of wrong references &c. which have come to my notice originated in nearly every instance in the Pet. Lex. itself. I feel therefore especially appreciative towards the work of the redactors of the Oxford lexicon, Profs. Leumann and Cappeller, whose careful scholarship has given us such a valuable aid to this sort of research.

2. There is, however, no Sanskrit lexicon in existence which even approaches the completeness which would be attained by good word-indices of the various works included. In the Veda, with which alone we are now concerned, this deficiency is especially felt in the Sūtra and Upaniṣad periods. These

seem to have been only scantily covered by the Petersburg lexicon; and the successors of Boehtlingk and Roth have done little to fill the gap. Fortunately we now have, in Col. Jacob's excellent Concordance, a word-list of the principal Upaniṣads; and from this have been extracted scores of words in *-ka* which would otherwise have been unnoticed. As for the older Vedic works, the indices to the RV. and AV. by Grassmann and Whitney have been used with profit, and from Whitney at least several AV. words have been discovered which are not in any lexicon. These facts are mentioned as showing the crying need which exists for indices of the principal Vedic works. Until they are produced any such undertaking as the present one must rest for the most part on the more or less unstable ground of the dictionaries.

3. It is hardly necessary to defend the division of the subject into the Vedic and Post-Vedic periods. In the Veda we find the small beginnings of several of the commonest uses of the Classical suffix *-ka*. There is no Classical use of the suffix which is not foreshadowed in the Veda; but there are one or two Vedic uses which practically die out before Classical times. That is to say, we find here, as in most other linguistic points, that in general there is a line of cleavage between the Veda and the Sanskrit of later times, although as a matter of course the two periods shade into each other, and there is in reality no such sharp break as we are compelled to make for practical purposes. In fact, as far as the suffix *-ka* is concerned, the Upaniṣads show uses which agree much more closely with the language of the Mahābhārata than with that of the Brāhmaṇas, to say nothing of the Vedic mantras. Nevertheless, I have not ventured to disturb the traditional classification, which of course is on the whole justifiable, and have included the Upaniṣads in the Veda.

4. The suffix *-ka* in all its ramifications is one of the commonest suffixes of the Classical Sanskrit language; and although it is much less common in the Veda, it is by no means rare from the earliest times.

5. I shall not at present attempt to go extensively into the question of the prehistoric (I.E.) suffix or suffixes from which the Sanskrit *ka* is derived. According to the theory of gutturals now usually accepted, Skt. *k* may go back to I.E. *k* or *q*. And accordingly two independent suffixes, I.E. *-kos* and

-gos, are actually assumed by Brugmann as antecedents of Skt. *ka*,—certainly not without much show of probability (cf. Lat. *-quus* and *-cus*). Whether right or wrong, this division of the suffix is not only unnecessary but quite impossible within the Sanskrit language itself. It must be said that the suffix *-ka* on the whole presents itself to the feeling of the investigator as a single unified and coherent suffix, which in the early language at least is quite clearly and narrowly circumscribed in its use. The widely divergent meanings which forms of the suffix show in some later developments are all demonstrably secondary in point of time, and in most cases it is furthermore easy to trace their semantic evolution from one or another of the more primitive uses.—In Chapter VI we shall take up the use of the suffix in Avestan, and shall also add a few words on its appearance in Lithuanian (based on Leskien's work). From these may then be deduced, in a very tentative and experimental way, an outline of the apparent uses of the suffix in the *Ursprache* in so far as they are indicated by these languages.

6. *Forms of the ka-suffixes*.—The Veda has a few adverbial forms (*ṛdhak* &c.) where the suffix is simple *-k*. There is a small group of words of doubtful relationship in *-ku*, usually preceded by *ā*; they are very few in number, and show no agreement as to signification, so that I have not thought it worth while to make an independent chapter of the suffix *-ku* or *-āku*, but have treated these words along with the *ka* suffix. The Classical Skt. has a few words which seem to show a suffix *-ki*, generally forming patronymics; cf. *sāūrāki* (M.S. 3. 1. 3) which may be a Vedic instance. Otherwise all the suffixes which we treat here end in *-ka* masc. or neut. and *-kā* or *-kī* fem.

7. *The feminine -ikā*.—In all cases of masc. and neut. words in the suffix *ka* preceded by *a*, whether the *a* is part of the base or of the suffix, it is possible (and in most cases usual) to form corresponding feminines in *-ikā*, rather than in *a-kā* or *a-kī*. This rule applies to all periods of the Skt. language from RV. onward (cf. *iyattakā -iyattikā*, a RV. instance). The fem. forms *akī* and *akā* are, however, not rare; and even *ikī* appears to be found from an *aka* masculine in one or two cases (see s. v. *ātīkī*, General Index), though this is not certain.—Because of the regularity of the fem. in *ikā* it becomes unnecessary—and

in fact impossible—to set up a separate category for these words. Where a masculine word in *-aka* requires a feminine, the ending *ikā* is to be expected; and all statements in this thesis are to be understood with that in view. It should at the same time be borne in mind that *akī* and *akā* also occur, sometimes from the same words which also form the more regular fem. in *-ikā*. There seems to be no rule by which it can be determined antecedently what form of the feminine is to be expected.

This formation appears to be an inheritance from something of the same sort in the *Ursprache* (cf. the Lithuanian phenomena mentioned in § 117). It is doubtless connected with the fem. suffix *ī*, associated so commonly with masculines in *a*. The regular fem. of any adjective stem in *a* was formed with *ī*; and it was an easy step, therefore, to form a fem. in *i-kā* (with *ī* instead of *ī*, § 32b) to [a masc. in *a-ka*, by taking the fem. of the original adjective as a base. This was then generalized into a “suffix *ikā*,” applied as a fem. to any masc. in *-aka*, even when no fem. base in *ī* could have existed. Other formations from feminine adjectival bases are *lohinīkā* (Āp. Gr. &c.) from the fem. of the adj. *lōhita*; and even *hāriknīkā* (AV.) from a fem. **hāriknī* (not preserved) to *hārita*, like *āsiknī* to *āsita*.

8. *The Secondary Suffix ka*.—The suffix *ka* is essentially a secondary suffix; i.e. it is affixed to nominal or pronominal stems. There are a few words in which it has the appearance, at least, of being added directly to roots or verbal bases; we shall deal with them later. Secondary *ka* may be divided into four subdivisions. For practical reasons, because I have been unable to invent any concise and appropriate names, I have had recourse to numbers in designating them. I realize that this arbitrary method of nomenclature is open to grave objections. But any truly descriptive names for these categories would be so cumbrous as to be quite incapable of practical use; and it has therefore seemed better to me to have recourse frankly to numerals as arbitrary symbols instead of applying incomplete or misleading epithets.

A. **The Suffix 1 ka.** (Nouns or Adjectives of Similarity or Characteristic.)

9. The suffix *ka* is added to nominal stems to form other nouns or adjectives, with the meaning “partaking of the nature

of," "having the characteristics of," "similar to," "like;"—or, it is added to adjectives or adverbs to form nouns or other adjectives or adverbs with the meaning "characterized by," "having the quality of."

This is the most primitive use of the suffix, at least as a secondary suffix. All other secondary uses are developed out of it.

Ex.: *nābrikā*, navel-like cavity, < *nābhi*, navel.—*maṇika*, hump, water-jar, < *maṇi*, pearl, lump &c.—*nāḍikā*, throat, < *nāḍi*, tube.—*madhyamikā*, middle finger, < *madhyamā*, middle.—*pūtika*, n. of a plant, < *pūti*, foul-smelling.

10. (*The Diminutive ka*.)—From the meaning "similar to," "like,"—the suffix *ka* often comes to mean "*only* similar to," i.e., "not equal to," and thus arise the well-known diminutive, deprecatory and contemptuous uses of the suffix, which probably existed once in all Indo-European languages, but which are more striking and prominent in Sanskrit than anywhere else. In Sanskrit the suffix may be added with some such force to nouns, adjectives, pronouns, adverbs, participles, and even (once) to a finite verb-form. A detailed classification will be undertaken in Chapter IV; for the present it will be enough to distinguish the following main heads.

I. *True Diminutives* (of size, importance, &c.): as *kanīnakā*, little boy, < *kanīna*, boy.—*muhukā*, moment, < *mūhu* (or *muhū*).—*arbhakā*, tiny, < *ārbha*, small.—*babhrukā*, brownish, < *babhrū*, brown.—*abhimādyatkā*, a little tipsy, < *abhimādyat*, drunk.—*hōtrka*, secondary priest, < *hōtr*, priest.

II. *Endearing Diminutives*: as *ambikā*, dear little mother, < *ambī*, mother.—*putrakā*, sonny, < *putrā*, son.

III. *Pitying Diminutives*: as *kṣullakā*, poor (helpless) little, < *kṣudrā* (**kṣullā*, prakritized form).

IV. *Diminutives of Inferiority* with evil connotation, often called *Pejoratives*: including—

(1) *Contemptuous Diminutives*, where the idea of smallness carries with it that of weakness or wretchedness and contempt: as—*usrikā*, worthless bullock, < *usrā*, bull.—*rājakā*, wretched kingly, < *rājan*, king.—*bhinnaka*, crushed and worthless, < *bhin-nā*, broken.

(2) *Pejoratives* in the narrower sense, or *Imprecatory Diminutives* as I have ventured to call them, because the suffix is often equivalent to a curse or imprecation accompanying the

word to which it is applied: as—*açvaká*, accursed horse, < *úçva*, horse,—*anantaka*, accursed *Ananta* (a serpent-demon).—*rūpakā*, evil phantom, < *rūpá*, shade.—*kṛtaka*, artificial, false, < *kṛtá*, made.—*anyakā*, other scoundrels, < *únya*, other.

(3) Diminutives of *Obscene Humor*, in a certain range of popular composition which is offensive to modern sensibilities, and presumably for that reason little noticed as yet. For instance, in the lascivious ribaldry of some of the Kuntāpa hymns, and in parts of the Açvamedha ceremony, various slang terms of extreme vulgarity appear with this suffix: as—*dhānikā*, *dhāarakā*, the vagina, < *dhāna*, *dhāra*, receptacle.—*çlakṣṇikā* adj. slippery, of the sexual organs in coition, < *çlakṣṇá*, slippery.—*muṣkā*, testicle, < *mūs*, mouse.

Modern parallels will doubtless occur to everyone.¹

V. *Generic Diminutives*, with nouns of masculinity and femininity—like Ger. *Männchen*, *Weibchen*: as—*vīrakā* and *maryakā*, male (*Männchen*), < *vīrá*, *márya*, man; so *dhénukā*, *mahīlukā*, female. See § 87 ff.

VI. Diminutive as attribute of the *female sex*, and grammatical concomitant of feminine gender. See § 90 below. Not to be confused with the foregoing, which is of totally different nature and origin. Ex.: *pradātṛikā*, a female giver, < *pradātṛ*, giver.—*candrikā*, the moon (as fem.) < *candrá*, moon (masc.).

B. **The Suffix 2 ka.** (Adjectives of Appurtenance or Relationship.)

11. Next, the suffix *ka* forms secondary epitheta, mostly adjectives, from nouns or pronouns, with the meanings “connected with,” “having to do with,” “belonging to,” “of;” and these secondary words, in many if not most cases, take Vriddhi in the first syllable. Here are to be included the patronymics

¹ These three categories, and especially the imprecatory and contemptuous ones, are closely connected. It is often hard, and sometimes next to impossible, to decide which idea predominates in a given word. For instance in the refrain *nābhantām anyakṣāṁ jyākā údhi dhānvasu*—RV. 10. 133. 1 ff.—there seems to be no doubt that an imprecation is hurled at certain enemies: “Let the damned bowstrings of the others, devil take them! be torn off from their bows!” But while this idea predominates, it would be rash to deny the presence also of a contemptuous note; for it is quite like a Vedic charm-maker to dwell with great insistence on the scorn he pretends to feel for enemies, however much he may really tremble before them. Indeed, this is a common trick of magic in every age and land.

which are occasionally formed with this suffix.—This heading is of course develope out of 1 *ka*.—Ex.: *pāṇuka*, animal (adj.), of an animal, < *pāṇu* or *paṇú*, animal (n.).—*ātmaka*, of the *ātmán*.—*cāturhotrká*, of the *cāturhotr* (rite).—*dévaka*, divine, < *devá*, god.—*asmáka*, ours, of us < *asmā* (pron. stem), we.—*napātka*, pertaining to a grandson, < *nápāt*, grandson.

Whitney, whose entire treatment of the suffix suffers from over-reliance on the native grammarians, does not recognize the use of the simple *ka* with Vriddhi, and calls *bhāvatka* (classical) < *bhavat* “anomalous.” Instead he follows the Hindus in setting up (1222j, k, l) two Vriddhi-taking secondary suffixes, *aka* and *ika*, of which he says that no instances of *aka* (unless *māmaká*) and few of *ika* have been noted in the Veda,—meaning, doubtless, the Vedic Mantras.¹ The facts are these:

In the second category of [the suffix *ka*, the non-possessive secondary adjectives,² the derived suffix *ika* (see § 14) makes a strong bid to drive out of the field its competitor *ka*. In the Veda, if we count *i*-stems like *āgnika* &c. as having the suffix *ika*, there have been recorded 118 words in *-ika*, 50 in *-ka* (besides 3 in which *ka* follows an *i*-stem with no Vriddhi). Among the *-ika* words, Vriddhi overwhelmingly predominates; in the *-ka* words, it appears in more than half the cases. Exact figures cannot be given with safety, because in some cases the primary word had itself a Vriddhi vowel, and in others its stem ended in *-i*. There are only 13 cases where *ika* in this sense certainly occurs without Vriddhi, out of 118. Out of the 50 clear cases of the suffix *-ka* (i. e. where the suffix cannot be confused with *ika*) 21 clearly have Vriddhi, 19 clearly do not have it, and 10 are doubtful. Of the 21 which have Vriddhi, 14 are formed from *a*-stems (or *an*-stems, weak grade in *-a*), but *seven from stems in other finals*, showing conclusively that *the suffix must have been ka, not aka*. The Classical language adds many other instances; this suffix is much commoner there than in the Veda. The supposed secondary Vriddhi-causing suffix *aka* is largely or wholly a grammatical fiction; in the Veda at least, it never existed at all. Instead

¹ But even so restricted the statement is inaccurate; e. g. *cāturhotrká* < *cāturhotr* [(M.S.) and *kāveraká*, patronymic from *kūvera* (AV.); also *tāvaká* (RV.) analogous to *māmaká*, and others.

² Which alone are concerned here, since Vriddhi occurs nowhere else.

we must recognize this secondary Vriddhi-causing use of the suffix *-ka* added both to *a*-stems and to others. Tho never excessively common, it occurs earlier and more frequently than the grammars have so far given it credit for.

C. **The Suffix 3 ka.** (Adjectives or Substantives of Possession.)

12. The third category of the secondary suffix *ka* is made up principally of secondary adjectives (as in the case of 2 *ka*) with the meaning "having," "possessing;" also "consisting of," with numerals,—a frequent use. Ex.: *parutka*, having joints, < *pārus*, joint.—*dvārakā*, n. of a city, "City of Gates," < *dvāra*.—*āṇḍīka*, having bulbs, < *āṇḍī*, egg, bulb.—*catuṣka*, having or containing or consisting of four, < *catūs*; so *daṣaka* &c.

This force of the suffix is not very common with uncompounded words. But because of the accidental appropriateness in semantics, it was added frequently to *Bahuvrīhi* compounds, and gradually came to be felt as peculiarly appropriate to them. There are a few instances of this in the Vedic mantras. In the Brāhmaṇas it becomes not uncommon; its frequency constantly increases in the Sūtras and especially in the Upaniṣads, where it flourishes with as much luxuriance as in the later language.—In the early parts of the Veda it is interesting to note that it is much commoner when the last part of the compound is not an *a*-stem, and is especially frequent with consonantal stems, showing a vigorous (even if unconscious) striving after uniformity of declension at that early time. By means of the harmless suffix *ka* any *Bahuvrīhi* (as in later Skt. any noun whatever) not of the *a*-declension could be easily brought into line with the *a*-stems, which formed the great bulk of the noun declension.—See § 53ff., especially 54. Examples are: *acakṣuṣka*, having no eyes, < *a* + *cākṣuṣ*, eye.—*trikadruka*, having three *kādrus*, < *tri* + *kādru*, a sort of vessel.—*saptadhātuka*, having (consisting of) seven elements, < *saptā* + *dhātu*, element.

D. **The Suffix 4 ka.** (Active or Verbal words.)

13. In a few secondary formations,—to wit: *āntaka* ("Ender," Death, < *ānta*, end) *ṣṭataka*, *hlādaka*, *yācanaka* and *vimanyuka*—the suffix *ka* has distinctly an active verbal force. These words may be more conveniently treated in connection with the derivative *ka*-suffixes which show the same value; see § 19. The origin of this usage lies perhaps partly in some of these derivative suffixes themselves, and certainly in part

in the "primary" *ka* words of corresponding meaning (see § 28).

14. **The Suffix *ika*.**—This is a secondary adjective-forming suffix whose range of meaning exactly coincides with 2 *ka* and 3 *ka*, but chiefly with 2 *ka*; in the possessive-adjective sense it is very rare. It must of course have originated, by clipping, from *i*-stems + suffix *ka*. The adjectives formed with it show meanings like "connected with," "belonging to," "of." It almost always (in these meanings, = 2 *ka*) causes Vriddhi of the first syllable; and if the primary word is a compound, it occasionally takes Vriddhi in the first syllable of both its parts. I have found only 13 cases in the Veda where Vriddhi does not occur. See § 11.—The Vriddhi-causing suffix *ika* is a mark characteristic of the language of the *Sūtras*, where it is very common. In the *Brāhmaṇas* it is rare, in the *Mantras* almost unknown; in the *Upaniṣads*, while not uncommon, it is much less frequent than in the *Sūtras*. Ex. (= 3 *ka*): *tūṇḍika*, having *tūṇḍa*'s (tusks or teeth).—(= 2 *ka*): *jyotiṣṭomika* of the *jyotiṣṭoma* (rite).—*āgniṣṭomika*, of the *agniṣṭomā* (rite), *ānuyājika*, of the after-sacrifice (*anuyājā*).—*cāturthika*, of the 4th (day), < *caturthā*, fourth.

15. **The Suffix *aka*.**—This appears (certainly in the Veda) only as a "primary" suffix, added to verbal rather than to nominal bases,—if we rule out the two words *madhvaka* and *prṣātaka*, apparently formed from *mādhu* and *prṣat* respectively.¹ Perhaps a **madhva* and a **prṣāta* are to be hypothesized.—Three uses of "primary" *aka* occur. Of course they cannot be primitive; they must have arisen through suffixal adaptation from secondary noun formations in *a-ka*; but one of them at least becomes so widespread that it cannot be denied its independence. The other two stand on more uncertain foundations; but on the whole some limited range may best be allowed to them too.

16. (1) Most dubious, and showing least claim to independent rank, is this branch of the suffix *aka*. The RV. contains two words in which *-aka* seems to convey the force of a *gerundive-adjective*. They are *sāyaka* "to be cast," and as a noun "arrow;"

¹ Note that neither has Vriddhi; cf. § 11, where the supposed "secondary suffix *aka*" is delt with. Cf. also *patantaka* (Word List, s. v.)

and *su-lābhikā* (fem. to *-*aka*)¹ "easily to be won," from the roots *si* and *labh*. It has been usual among grammarians to class *sāyaka* with 3 *aka* as a participial adjective, which does violence to its meaning (not "throwing," but "to be thrown"!) No noun *sāya* exists with any meaning from which it could possibly be derived. As for *sulābhikā*, though by some mental contortions it might be derived from the noun *lābha*, it is certainly much more simple and natural to regard it in the other light. The only objection is that there seems to be in *sulābhikā* as used in RV. 10. 86. 7 (the only occurrence) a suggestion of the obscene (erotic) Diminutive. It is an epithet address by Vṛṣakapi to Indrāṇī; the whole passage where it is found reeks with that licentious vulgarity which naturally suggests such a value in the suffix *-ka*. (See §§ 85, 86.) This, however, does not seem to me necessarily inconsistent with the derivation of the word put forward. Appearing in such a context any word in *ka*, however reputable in origin, was bound to take on the vulgar coloring which was a prominent characteristic both of the suffix in general, and of the verses in which the word appeared. Probably the original force of the word was gerundival, and the obscene suggestion is secondary.

17. (2) Secondly, in a small group of words the suffix *aka* seems to give the value of a noun of action, when added to a verbal root. As the primary suffix *-a* often has this meaning, it is easy to see how this force of *aka* originated, through the medium of *-a* + secondary *-ka*. There are not many of these words which occur without the occurrence of a parallel noun in *-a*; they number not more than seven or eight in the entire Veda. But a careful consideration of the words and the passages where they occur has convinced me of the genuineness of this use of the suffix. No certain instance appears before Brāhmaṇa times.—The root has the same form which is found in the next category of *-aka*.—The nouns are mostly neuter (e. g. *āçaka* in *ân-āçaka*, not-eating, a fast, < *aç-* eat);

¹ It has been suggested to me that *sulābhikā* might be considered to have an *active* value; in other words, that the usual interpretation is wrong, and that the word means "well embracing, giving a good embrace." This is possible; but against it must be reckoned the fact that this active force of the suffix *aka* is practically not found in the earliest period of the language. In fact, the RV. has not a single instance.

but one certain fem. in *-ikā* occurs—*abhiméthikā* (ÇBr.) < *abhi-Vmīth*. See § 95.

18. (3) The only commonly recognized use of primary *-aka* is its use in forming nouns of agent or adjectives of participial value from verb-roots. It is a late development, by analogy from certain words in simple *-ka*. There is not one instance in the RV.; for *pāvākā*¹ (so explained by Sāyaṇa—“*çobhaka*”—“purifying”) and *sāyaka* (see § 16) do not fit semantically. The earliest instances are all nouns of agent (1 or 2 in AV., 2 in VS., 2 in the Brāhmaṇas). Of six instances in the Sūtras, five are nouns. Only in the Upaniṣads does the suffix acquire any frequency, and only here does it develop into a regular verbal adjective, equivalent to a present participle, and sometimes taking participial constructions. The Upaniṣads have over 30 examples. They represent, in this respect as in others, approximately the condition of the later language. See §§ 96, 97. Ex.: *abhi-kroçaka*, reviler, < *abhi-kruç*, revile.—*saṃjīvaka*, animating, < *saṃ-jīv*, animate.—*yācaka*, begging, a beggar, < *yac*, beg.

19. The origin of the suffix is not quite so simple as might appear at first sight. It is, indeed, not uncommon to find the primary suffix *-a* giving the force of a noun of agent, or even of a verbal adjective. But it so happens that there are very few demonstrable cases in the Veda where to such a noun or adjective was formed a secondary noun or adj. in *-ka*. The nouns *vādhaka* (AV.), *cāraka* (ÇB.), *ghātaka*, *varaka*, *prasar-paka* (Sūtras) are among the few clear instances (from *vadhā*, *cara* &c.); and three out of these five do not comply with the custom of *-aka* words in regard to the form of the root (see § 20). Because of this fact, and because the words *vadhā* &c. occur, while the suffix *aka* was at that time scarcely felt to be in existence, it is better to regard these words as derived from the nouns *vadhā* &c. and containing secondary *ka*. But they represent a transition stage.—There are furthermore certain other *-ka* formations which assisted in the process. Primary *ka* seems to show this meaning; so *pīvaḥ-sphākā* (AV.)

¹ *pavākā*, not *pāvākā*, is demanded by the meter throughout the RV. The word contains no active force, but is simply an adj. meaning “clear, bright.” Its exact formation is not certain, though its connexion with *Vpū* is obvious; it is probably a primary derivative, but cannot be clast with 3 *aka*.

“dripping with fat” from *sphā(i)*. See § 28.—And secondary *-ka* forms four or five words with a similar force. The noun *ántaka* (AV. &c.) has from its first appearance a quasi-active value; it is translated “ender,” and is a frequent epithet of death. Closely parallel to *ántaka* are the two words, *çitaka* and *hlādaka* (in the fem. *ikā*) RV. 10. 16. 14 = AV. 18. 3. 60.—Though they cannot be anything but secondary derivatives from the adjective *çitá* and the noun *hlāda*, they have markedly active meanings: “cooling” and “refreshing,” or, as it were, “refreshmenting.” Most translators recognize this; that it was so felt by the Hindus from the earliest times is shown by the extremely interesting parallel TĀr. 6. 4. 1, where in the same verse *hlādukā* appears for *hlādikā*. The suffix *uka*, as we shall see (§ 22), is the regular Brāhmaṇa formation for verbal adjectives, like *-aka* of later times. It thus appears that the TĀr. compiler felt the words distinctly as verbal, and, perhaps unconsciously, changed *hlādikā* to look like an *-uka* formation from *Vhlād*. That *çitikā* did not in like manner become **çitukā* is due simply to the fact that no root **çit* existed, from which such a form could be derived.¹ The word *vīmanyuka* “freeing from anger, allaying wrath” is in like manner an active derivative from *vīmanyu* “free from anger;” cf. suffix *uka*, § 22.

20. The root-syllable must be metrically long before *aka*, and unless it ends in two consonants or in one consonant preceded by a long vowel, it is strengthened,—by Vriddhi of *a*, by Guṇa of other short vowels. A final vowel, long or short, always takes Vriddhi. These rules hold for the Veda without exception,—except that if *kṛttikā* (see General Index) is really a noun of instrument or agent from *Vkṛt* with *aka* (*ikū*), the root in this case doubles its final consonant by way of strengthening, instead of guṇating its vowel. There are further exceptions and complications in the Classical language which I shall not go into here. If *dhuvaka* (see § 96) is really a Vedic occurrence, it also is exceptional.

21. **The Suffix *uka*.**—(1) *Secondary*. There are four words in the Veda which have the appearance of containing a second-

¹ *Yācanaka*, beggar, < *yācana*, request, is another instance of secondary *-ka* with active meaning, forming a sort of noun of agent. But as this word does not occur until Upaniṣad times, it may be due to analogy with the suffix *-aka* (cf. *udbhrāntaka*, § 44 end, Note).

ary suffix *-uka*. But two of these are ἀπαξ λεγόμενα and ought perhaps to be emended: one is analogical, and the fourth is very doubtful. The adjectives *dhārmuka* and *sāmnāhuka* appear, each once, from *dharma* and *sāmnāha*; they correspond in meaning and in the Vriddhi vowel to the *ika*-adjectives, and perhaps *-ika* should be the reading instead of *-uka*; compare, however, the Classical Skt. words *kārmuka* < *karman*, and *nān-ḍuka* n. pr. apparently < *nanda*.—On *mahīlukā* “female,” < *mahilā* “woman” see § 89; it has its *-u-kā* by analogy from *dhenu-kā*. The only other possible case of secondary *-uka* in the Veda is *kāṇukā* RV. 8. 77. 4, an epithet of soma-vessels which has never been satisfactorily explained. I suggest tentatively a derivation from *kāṇā-* “one-eyed.” Such a figure might easily be suggested by a jug with a small opening and a large bulging body. The vowel *u* is the most serious obstacle to the etymology.

22. (2) *Primary*. The chief use of *uka* is in the formation of the well-known verbal adjectives with participial meaning (and construction, in many cases). The chief sphere of these words is, as has been often observed, the Brāhmaṇa literature. There are very few occurrences in the Sāṃhitās; and they are not numerous in the post-Brāhmaṇical literature. Even in the epic, however, the formation continues to show a few feeble signs of life. These may be artificial or learned reminiscences. Ex.:—*vyāyuka*, running away, < *vi-i*, run away.—*ārdhuka*, prospering, < *rdh*, prosper.—*upadāsuka*, failing, < *upa-das*, fail.

In separating Sāṃhitā from Brāhmaṇa occurrences, the Black YV. texts present difficulties, in that by intermingling the two they make it impossible to tell from lexical references whether a given passage is Sāṃhitā or Brāhmaṇa; while some of the texts are unpublisht and hence inaccessible to the ordinary student. However, all the recorded instances of the suffix *-uka* in the publisht texts of the YV., both White and Black, have been examined, and they have turned out to be all, without exception, in Brāhmaṇa passages. The Sāṃhitās, apparently, do not have the suffix. This must be largely accidental, however, since there are several clear cases in the AV.—The few cases in the Sūtras that are known to me are all but one repeated from the Brāhmaṇas. The Chā. Up. has one new instance, and as has been said there are a few in the later language. But the formation practically is born and dies with the Brāhmaṇa period. Of the 71 words, represent-

ing 57 different verbal roots, found in the Veda, 67 are found in the Brāhmaṇas (incl. Āraṇyakas), and most of them nowhere else.

23. That the *uka*-formation is somehow connected with the "present tense formatives" in *u* (i. e. with dissyllabic bases in *u*) is probable antecedently, and is borne out by the fact that some of the earliest instances are formed from such verbs. The only RV. example is *sānuká* < *√san*, present *sanóti*. Here the suffix was probably in reality primary *ka* (q. v.) added to the present stem *sanu-*, and not *uka* at all; cf. *pīvaḥ -sphā-ká* &c. Another, tho somewhat later appearing, case of the same thing is *rdhnuka* (Āçv. Gṛh.) beside *árdhuka* (Br.) < *√rdh*; *rdhnuka* is from the present stem *rdhnu*, and has in reality the primary suffix *ka*, though for convenience it is classed with *-uka*. Compare further the secondary formations in which *-ka* adds an active (verbal) force. (§§ 13—19.) Of especial interest here is *vīmanyuka* "allaying anger" from *vīmanyu* "free from anger."—In some words in the early language it is hard to say whether the suffix is secondary *-ka* or primary *-uka*: e. g. *pramāyuka* (AV. &c.) "perishing," < *pra-√mā*, beside *pramāyu* of identical meaning.—From a blend of these various formations arose the suffix *uka*.

24. The root has the same form here as with the suffix *aka*. A final vowel has Vriddhi; a non-final long vowel is unchanged; a non-final short vowel is unchanged except before [a single consonant, in which case it takes guṇa (but *a* takes vriddhi)]. Irregular is the vriddhi in *nirmārguka* (TS.) < *nir-√mrj*; also the short vowel in *-kasuka* (*vī-*, *sūm-kasuka*- AV.). It should be further remarked that the present stem may replace the root: cf. *sānuká* and *rdhnuka* above; also *nañuka* besides *nāçuka* < *√naç*, pres. stem *nañ*; *vibhinduka* < *vi-√bhīd*.—The root *han* forms *ghātuka* as is to be expected (see Pāṇ 7. 3. 22).

In one instance *uka* seems to show the gerundival use which we have noted in one or two *aka* words, and which also crops out in the suffix *-ika*. This is *an-ālam bhukā* (KS; TBr.) < *ā-√lambh*, "not to be touched," of a woman in menstruation. This case seems to be the only one with *uka*.—This turn of meaning, appearing sporadically in different forms of *ka*-suffixes, may have appertained to the primary suffix *ka*, tho signs of it are scanty (see § 28).

25. **The Suffix ūka.**—This is added to *intensive* verb-stems

forming verbal adjectives, like the *uka* words from simple roots. The *ū* has the accent. The suffix seems to have arisen by a sort of proportional analogy to *uka*, but makes its appearance curiously early, one instance being found in RV., and that too from a root which is not addicted to *u*-formations: *jāgarūka* "wakeful," RV. 3. 54. 7. The only other Vedic examples are *dandaçūka* (VS.) and *yāyajūka* (QBr.). The Classical Skt. has one or two more.—*salalūka* RV. 3. 30. 17 was explained by the Hindus as belonging here, as if from *Vsr̥* ("salarūka"); but it is most uncertain and probably of different character; see General Index s. v. It seems to be clearly a noun, probably a *nomen actionis*, and so quite different from this suffix.

26. **The Suffix *ika*.**—This is the most problematic of the derivative *ka*-suffixes. It may never have been felt very definitely as a productive suffix. Many cases included under it are doubtful or entirely uncertain in etymology, and some of them may contain not *ika*, but secondary *ka* added to a lost stem in *i*. Cf. *āçarika*, *vi-çar-*, from *Vçr̥*, in dissyllabic form *çarī*.

In so far as we can analyze the suffix *ika*, it appears to be primary as a rule, and most often imparts the value of a verbal adjective or noun of agent, like *aka* and *uka*. So *-rjika*, *dūṣika* &c. Of like meaning is *dṛçikū* "beholder," *Vdṛç*,—the only instance of the "suffix *iku*" (see § 29d).—In two words, *iṣikā* and *dṛçika* "splendid (i. e. to be seen)," the suffix seems to have gerundival force (see § 24).—There are two abstract nouns, *mṛḍikā* "mercy, favor" < *Vmṛḍ* and *dṛçika*, *-kā*, appearance, < *Vdṛç*.—Three or four *ika* words have the aspect of secondary noun formations from *a*-stems; the *a* is dropt before the suffix. The most plausible example is *kaçikā* "weasel" < *kāça*. Whether these are really from lost feminines in *i* cannot be determined.—In some *ika* words the *i* represents a stem-final *i* or *in* before suffix *-ka*; see §§ 31, 32, 36.

27. **The Adverbial Suffix *-k*.**—In half-a-dozen very ancient adverbs there appears a suffix *-k*, added to vocalic stems of nouns or adjectives, apparently merely as an adverb-forming affix. It is probably a petrified form of the adjectival suffix *-ka*, in its first and original sense (1 *ka*).¹ I find no proof of

¹ It is, however, possible that this group of words really contains a form of the suffix *añc/ac*. The main objection to regarding them in this

the existence here of any developed meaning of *ka*, such as the diminutive. The words are: *ṛdhak* or *ṛdhāk* "separately" < base **ṛdha*, cf. *ardhā*; *niṇīk* "secretly" < *niṇyá*, cf. § 29 a; *pr̥thak* "in a scattered manner," cf. *pr̥thú*, *pr̥thá* "palm of the hand;" *prabāhuk* "on an even line" < *prabāhu*; *viṣunāk* "in various directions" (with possibly a suggestion of imprecatory-diminutive value, see s. v. *sānaka*, Chap. IV, § 80); < *viṣuna*; *vṛthak* "lightly" &c. < base *vṛtha*, whence the (instrum.) adv. *vṛthā* (= *vṛthak*).—*manāk* probably does not contain this suffix, but a form of the root-suffix *añc*, like *prātika* &c. *Manānāk*, supposed by some to be from *manāk*, cannot possibly be so explained either formally or semantically (see Ludwig on RV. 10. 61. 6). Ludwig would derive it from *manu* in some way, but neither this nor any other explanation so far offered is satisfactory. The word looks as if it contained some form of the root *anaç:naç* (ῥνεγκον). But it is still too dubious in etymology and meaning to permit any safe conjecture as to the suffix. Could *manānā* be connected?

28. **The Primary Suffix *ka*.**—The words which are thrown together under this head are so varied in meaning, and in many cases so problematic in etymology, that I despair of giving any intelligible or intelligent classification of them. There seems to be a group of them containing more or less suggestion of that verbal adjective idea which we have found in the suffixes *aka*, *uka*, and *ika*, as well as in secondary *ka* (4 *ka*, § 13). This is clearly present in *pīvaḥ-sphākú* < *Vsphāi* and a few others; perhaps in *stokú* < *Vstu* in *ghṛta-stāvas* (AV.); *mūka* < *μó-ω*, *mū-tus*; *pāka* < *Vpā* ("suckling?"), *jāhakā* "hedgehog," apparently < *Vhā* and others.—Whether in *sumēka* < *Vmī* "well-established" we have a gerundival use (see § 24) is not certain. Words like *glōka* and *śūṣka* (Av. *huška*) are perfectly clear in their etymological belongings, but do not fit in very well as to semantics with other words of this class. Some of the words are hopelessly obscure and may not contain a suffixal *ka*.—I shall give the list (§ 103) in alphabetical order, not attempting to classify the words semantically.

light is the short quantity of the vowel before *-k*; the suffix *-ac* in combination with a vocalic stem regularly produces a long vowel + *k*.

Chapter II.

Saṁdhi.

The Saṁdhi of stem-finals before the *ka*-suffixes.

A. The Saṁdhi of Secondary -ka. §§ 29—37.

29. *ā*. Before secondary *ka* the stem-final *ā* regularly remains unchanged. But:

a) Final -*ya* of a stem appears to be reduced to -*i* before *ka* in a few cases. *pārṣṭhika* (*Kāty. Gr.*, *Lāty.*) < *prṣṭhyā*.—*bhāṣika* (*Kāty. Gr.*, *Çāṅkh. Gr.*) prob. < *bhāṣya*.—*maṅgalikā* (AV.), best derived < *maṅgalya*.—*nīṇīk* (adv.) (RV.) < *nīṇyā*.

Note.—In *usrikā* (RV.) < *usrā* the *i* is due to analogy from *usriya*. It would be impossible to regard the suffix as -*ika*, since the word is obviously a contemptuous dim., and *ika* is never used in that sense, at least in the Veda.—Similarly the *Bahuvrīhis* -*varṣika*, -*çilika*, -*cārika*, -*saṁnyāṣika*, all from stems in *a*, are influenced in their vocalism by the parallel and equivalent words in -*varṣin* &c.

b) In one instance final *a* seems to be dropt entirely: *çālka* < *çalā*. It is possible that *çālka* may be really a primary derivative from the (hypothetical) root of *çal-ā*. In this connection it should, however, be mentioned that the lexicographers quote a word *kiñjala*—not yet found in the literature—with the same meaning as *kiñjalka*—"plant-stalk"; and cf. further AV. *nāmadka*, from and = *nāmata*.

c) In some cases *ā* seems to be substituted for *ā* before *ka*. The words are all more or less problematical, and some of them are entirely obscure. Those which seem most plain are: *ekākīn* (*ēka*, *ekakā*); *chattrāka* (*chattra*); *taṭāka* (*taṭa*); *nabhāka* n. pr. (*nabha*?); *paṭākā* cf. *Vpaṭ* (primary?); *çalākā* (*çalā*); *pracalākā* (*pracala*).—Very dubious are *ṛkṣāka* (*ṛkṣa*?); *piṇyāka* (?); *pīnāka* (*πίναξ*, Oslav. *pině*); *sāūrāki* (patron.; from **surāka*?).

These words, or some of them, may be derived from lost stems in *ā*. Yet the appearance of *ekākīn* is not encouraging to this theory; for although the fem. *ekā* exists, there is nothing about *ekākīn* to suggest a derivation from it. Furthermore we should expect the derivatives to be fem. on such a supposition, whereas these words are nearly all masc. or neut. Metrical considerations may have affected some of them. See also § 30 a.

Note.—*çyāmāka* has a justifiable *ā*; see § 30 a, Note 1.

d) Here belong also one or two words in -*āku*: *pr̥dāku* < **pr̥da-* cf. *πάρδος* (loanword); *mṛḍayāku* < *mṛḍaya* (metrical?).—

kyāku "mushroom" is of unknown etymology. (The pronominal word *yuvāku* is from the base *yuvā*, and the n. pr. *ikṣvāku* [or *-kū*] seems to be derived from *ikṣú*, though this cannot be regarded as certain. The only other Vedic word in *ku* is *ḍṛṣṭikū*, see Chap. I, § 26.)

30. *ā*. The stem-final *ā* before *ka* either a) remains unchanged, b) is reduced to *ā*, or c) is changed to *i* in fem. words in accordance with the powerful tendency of *i* to usurp the place of all other vowels before fem. forms of the suffix *ka* (cf. § 7).—Naturally, most of these *ā*-stems are fem.; and the *ka*-derivative generally follows the primitive word in gender.

a) *ā* remains *ā* before *ka*.—*vīṇākā* (ifc.) = *vīṇā*; *kanyākā* < *kanyā*; *jyākā* < *jyā*; *rasnākā* < *rasnā*; **vayāka* (in *vayākin*) < *vayā*(?); *māinākā* metronymic < *mēnā*; in Bahuvrīhi cpds., *-vapāka*, *-saṁkhyāka*.—More problematic, but still probably belonging here, are *balākā*, *rodākā*, *ropanākā*, *ṣāriṣākā*, *-prṇākā*, from lost primitives.

Note 1.—*ṣyāmāka* (VS.) "millet" may be derived directly from the noun *ṣyāmā* (only Class. Skt.) "a kind of grain," or from *ṣyāmā* used in a vaguer way as the fem. base of the adj. *ṣyāmā-ā*; this fem. base is frequently found in composition.

Note 2.—Pronominal words in *āka* (*āku*) are to be regarded as formed from bases in *ā*; only the *ka* (*ku*) is suffixal. See Wh. Gr. 494; Thumb 357; Brugmann Gr. II¹ p. 830. The existence of these pronominal bases in long vowels is unquestionable; they appear frequently in derivatives and in composition as the "stems" of the pronouns. The exact meaning of the long vowel is problematic and need not concern us here. In the Veda we find *mākī*, *mākīna*, *asmāka*, *yuṣmāka*, *yuvāku* from the bases *mā*, *asmā*, *yuṣmā*, *yuvā*. On *mākī* see General Index s. v.

b) *ā* > *ā* before *ka*. Especially in Bahuvrīhis; *-ambaka* < *ambā*; *-ākhyaka* < *ākhyā*; *-saṁkhyaka* < *saṁkhyā* (cf. *saṁkhyāka* above); *-saṁjñaka* < *saṁjñā*.—Also: *tārakā* < *tārā*; *cikitsakā* < *cikitsā*; *mānasthaka* (? perhaps from a cpd. of *Vsthā*); *menakā*—metron. < *mēnā* (cf. *māinākā* above); *ṣilaka* n. pr., perhaps < *ṣilā*.

c) *ā* + *ka* > *ikā*. I know of only three clear examples in the Veda: *akṣamālikā* (Up.) < *akṣamālā*; *nāsikā* (RV.) < *nāsā*; *mākṣikā* (RV.) < *mākṣā*. These RV. words show how early began the encroachment of *ikā* on all other fem. forms of the suffix *ka*.—Most *ikā* feminine words are formed directly from *aka* masculines.

Note.—*mahīlukā* < *mahilā* has its *u-kā* by analogy from *dhénukā*; see Chap. IV, § 89.

31. *ī*. Regularly remains unchanged before *ka*. In a few doubtful cases it seems to be lengthened to *ī*, but this is probably only apparent. So the crucial word *kalmalikā* (RV.), < *kalmali*?; *punḍarīka* cf. *punḍari-srajā*, but cf. also *punḍarin* (only Lex.).—*pūtika* (once also *-ika*) apparently < *pūti* (adj.).—*valīka* probably < *valī*, not *vali*.

32. *ī*. a) In Bahuvrīhis *ī* remains before *ka* invariably. *-tantrīka*, *-patnīka*, *-samidhenīka*, *-sāvitrīka*.

b) In other derivatives it either remains, or (more often) is reduced to *ī*. Especially when the *ka* derivative is fem. the *ī* is usually reduced, so that the word ends in *-ikā*; cf. § 7.

ī remains: *āṇḍīka* < *āṇḍī*; *tūṣṇīka* < *tūṣṇī*; *nāḍīkā*; *lohinīkā*; *valīka* (see § 31); *hlīka* < **hlī* = *hrī*; *dūṣīkā* (also *-ikā*) < *dūṣī*; *valmīka* cf. *vamrī*, Lat. *formica*; *sūcīka*.

ī > *i*: *kuçīkā* prob. < *kuçī*; *gavīnikā* < *gavīnī*; *gopikā*; *mahā-nāmnīka*; *avaghaṭarīkā*; *avacarantīkā*; *karkarīkā* < *karkarī*; *dhayantīkā*; *dūṣīkā* (cf. *dūṣīkā*); *praticīkā*; *mukharīkā* < *mukharī*(?); *vajrasūcīkā*; *hārīknīkā*.

NB.—*dyumnīka* and *varṣīka* are from *-in* stems, q. v.

33. *ū*. Remains unchanged before *ka* regularly.

a) Here as with *ā* and *ī* there are a few cases in which *ū* seems to be lengthened. Word or sentence cadence may be the cause of this. *Kambūka* (AV.) “rice husk” < *kambu* “shell.” *madhūka* n. pr., apparently < *mādhu*.—*çālūka* (AV.) a plant, cf. *çālu* (Class.) a fruit.—*ābhūka* “powerless” < *ābhū* “empty.”—*ūlūka* “owl,” onomatopoetic, cf. *ulūcus*, *ulūla* (see § 79, s. v. *ūlūka*).—*karkandhūkā* (AV.) should be read *karkandhūkā*, as the parallel RV. Kh. stanza reads.

b) The word *madhvaka* [(Adbh. Br.) “bee” is probably an instance of some sort of adaptation, whose nature cannot be decided. At first sight it looks like a suffixal *-aka* added to *mādhu*; but this is most unlikely.

c) *īkṣvāku* n. pr. may be derived from *īkṣū* + *āku*; see under § 29 d.

34. *ū*. This would doubtless remain unchanged before *ka*, but I know of no clear instance in the Veda. The following words are doubtful as to etymology: *ānuṣūkā*, *bṛbūka*, *maṇḍūka*, *valūka*, *salalūka*.

35. *r*. Remains unchanged before *ka*. *mātrīka*, *hōtrīka*; in Bahuvrīhis, *-pitṛīka*, *-yantrīka*.

a) *pradātrīkā* “giver” (fem.) < *pradātṛ* shows the fem. suffix

ikā (see §§ 7, 38), not to be confounded with the suffix *-ika*; before it *r* appears in its consonantal form.

36. *Consonants.* Consonantal stems before *-ka* appear in their weakest stem-form. The ordinary rules of internal combination are generally observed. But the sibilants *ç* and *ṣ* appear in the form found in composition, and some *s*-stems are irregular.

an-stems: *tāmaka*, *udakā*, *-carmaka*, *-nāmaka* &c.

in-stems: *-sākṣika* (in Bāhuvrīhi cpd.) < *sākṣin* and *-hastika* < *hastin* are the only Vedic instances found which shows the *ī* we should expect. *dyumnika* < *dyumnin* and *varṣika* < *varṣin* have taken over *ī* from the nom. sg. masc. of the *in*-declension.—On *-varṣika*, *-çīlika*, *-cārika*, *-saṁnyāsika* see § 29 a, Note; they probably come from stems in *-a*, but are influenced by *in*-stems.

nt-stems: *-bṛhatka*, *ejatkā*, *-datka* &c.

t-stems: *napātka*, *pratiçrūtka* (noun) and *prātiçrutkā* (adj.) < *pratiçrut*; *-pariçritka* (Bah.).

iyattakā (*-ikā*) < *iyat* and *mṛttikā* = *mṛd* are peculiar. The insertion of the glidal vowel *a* (*i*) seems to have been merely euphonic. No significance is to be attached to it, and probably not to the doubling of the *t* either (this latter is only a matter of word cadence); *iyattakā* is a dim. from *iyat*, and it is scarcely conceivable that the suffix is anything else than plain *ka*, tho in a disguised form; cf. Av. *daitika* < *dat* (§ 108). Why the *t* of the nom. sg. should appear in *mṛttikā* instead of the *d* of the stem *mṛd*, I cannot say; but to set up a suffix *-taka/-tikā* goes too much against probabilities. It is hard to imagine an analogical process by which such a suffix could have arisen in these words, and the instances are too few to make such an assumption safe. Cf. *kṛttikā* < *√kṛt* under primary *-aka*.

d-stems: (Bāhuvrīhis) *-upanīṣatka*, *-nivitka*, *-parīṣatka*, *-samvitka*. For *mṛttikā* < *mṛd* see under *t*-stems.

dh-stems: *-samitka* < *samidh*, *upānatka* < *upānah* (orig. *-nadh*).

c-stems: *-tvakka*, *-vākka*, *purorukka*.

ṣ-stems: (see above) *ṣatka* < *ṣaṣ* (only known Vedic instance).

ç-stems: *-dikka* < *diç* (only known Vedic instance).

s-stems: appear regularly with *s* after *a*, *ṣ* after *i*, *u*; *anīyaskā*, *-tapaska*, *-tejaska*, *medaska*, *-rajaska*, *-retaska*; *mastīṣka* (? No **mastīṣ* occurs); *catuska*, *dhanuṣka*, *caḥṣuṣka*, *-yajuṣka*.

a) *-āçirka* (Bahuvrihis) < *āçis* is due to analogy with cpds. in which *s* was followed by a sonant, as *āçirdā* &c.

b) *parutka* < *pārus* is due to analogy with stems in *ṣ*, which take *ṭ* before *ka*. The proportion is $\dot{s} : s = \dot{t} : t$.—Cf. also *pāruccheṣa*.

37. *Stereotyped Endings*.—When *ka* is added to a word having a stereotyped ending, or an ending which does not vary according to a nominal declension, the word is always treated as if it were formed from a noun stem in *-a*, whether it is so or not: the *ka* is added to this (often imaginary) *a*-stem, and then the ending of the original word is attached to the *ka*-derivative, the *-a* of the suffix of course disappearing. This gives the word the appearance of being formed with an infix *-ak-*.

So in the case of adverbs like *ārakāt* < *ārāt*, *ūlakam* < *ūlam*, *ṇanakāis* < *ṇanāis*, in which the original base actually was *āra-*, *ṇana-*, *ala-*.

But also: *asakāū*¹ < *asāū*, as if the stem were *asa-* and the ending *-āū*; and the extraordinary verb.-form *yāmake* < *yāmi*, as if *yāmi* were a nominal form from a stem *yāma-*.

B. Saṁdhi of the Secondary Suffixes *ika*, *uka*, *ika*, and the fem. *ikā*.

38. In the Veda these do not appear after *ā*-stems. A final stem vowel disappears before them without trace, except *ṛ*, which becomes consonantal *r*. Consonantal stems before them appear in their weakest *pre-vocalic* stem form; e. g. *ṇāçvatika* < *ṇāçvant*; *paramavyomnika* < *-vyoman*; *āparāhnikā* < *-ahan*, and so other compounds of *ahan*. Apparent exceptions like fem. *tādātmikā* come as a rule from masculines in *a-ka* (suffix *ka*), or are derived from parallel bases in *-a* (as *ṣāḍahika* < *ṣāḍahā*, not *-ahan*).—In the classical language, however, this rule no longer holds; particularly *an*-stems take the form in *-a* before *-ika* (the *a* dropping). In the Veda *sāman* and its compounds follow this habit: *sāmika* (*Lāty.*), *jyāiṣṭhasāmika* < *jyēṣṭhasāman* &c.

39. The *primary* suffixes require no remarks under this heading; the treatment of verbal bases before them, in so far as it is capable of discussion, has been taken up under the respective suffixes.

¹ The grammarians allow *asuka* as well *asakāū* < *asāū*, but it has not been reported as occurring in the literature.

Chapter III.

The Secondary Suffix *ka* (excl. diminutives).

The Suffix *ka* (excl. diminutives) §§ 40—48. Meanings see Chap. I, § 9. (About 110 words.)

40. a) Forms nouns from nouns; meaning "like."

antakā, border (ÇB.), < *anta*, end.

kambūka (AV.), husk of rice, < *kambu*, shell (see § 33).

kīlaka (U.), the middle part of a mantra, < *kīla*, post.

kumbhaka (U.), the holding of the breath after filling the passages with air—a religious exercise; the appearance of the performer suggested a pot, hence the name. < *kumbhá* pot. See § 95.

kūṣṭhikā (AV.), dew-claw, < *kūṣṭha* (cf. also § 90, 91).

cūlaka (U.), the top of a column, < *cūla*, crest.

chattrāka (B.), mushroom, < *chattra*, shade, umbrella (see § 30)

(Class. *chattraka* = mushroom).

naḍaka (S.), hollow of a bone, < *naḍá*, reed.

nāḍikā (AV.), throat, < *nāḍī*, tube.

nābhikā (B.), navel-like cavity, < *nābhi*, navel.

bhāṣika (S.), general rule, < *bhāṣya*, speech, commentary (see § 29 a).

maṇika (B.), hump, water-jar, < *maṇí*, pearl, lump &c.

valīka (S.), thatch; reed, sedge, < *valī*, fold, or *vali*, edge of a roof.

41. b) The signification of the *ka*-derivative is often so like that of its primitive that it is hard or impossible to distinguish any difference between them, so that the *ka* seems to be meaningless. The Hindu grammarians recognize as a distinct category this "meaningless *ka*" (*anartha*). Sometimes, however, the exigencies of meter explain the addition of *ka*. So:

ástaka (AV), home, = *ásta*.

gavīnikā (AV.), groins, = *gavīnī*.

(The same pada repeated in TS. has *gavīnī*.)

iṣukā (AV.), arrow, = *iṣu*.

pīyūṣaka (RVKh.), biestings, = *pīyūṣa*.

(The same pada in AV. has *pīyūṣa*, but is deficient in meter.)

42. c) Sometimes, again, the suffix is used as a convenient means of bringing into the ordinary *a*-declension words of less usual stem-formations (mostly consonantal stems). This may explain the following (and cf. I, 12);

āmīvatkā (YV.), pressing, = *āmīvat* (pres. part.). See Gen. Index; cf. *vikṣīnatkā*, *vicīnvatkā*.

udakā (RV.), water, = *udān*. The stem *udakā* was at first used, apparently, only in the nom. acc. sg. *udakām* to replace the form **uda* < *udān*, which never occurs. The form *udakām* is found 8 times in RV. and 17 times in AV., while the oblique cases occur only once in RV. and 6 times in AV. The oblique cases of *udān* on the other hand occur 19 times in RV. and 4 times in AV.; its nom.-acc. is not found. As the oblique cases of *udakā* increase in frequency the stem *udān* becomes correspondingly rare.

pratiṣṛútkā (VS.), Echo, = *pratiṣrut*.

bṛhatka (B.), n. p., < *bṛhát*, adj. (But cf. also § 46).

vikṣīnatkā and (inferior) *vikṣīnakā* (YV.), destroying, epithet of gods, = *vikṣīnant*; see General Index.

vicīnvatkā (YV.), sifting, discriminating, epithet of gods; see General Index, and cf. preceding and *āmīvatkā*.

stúkā? (RV.), tuft of hair; prob. not "primary *ka*" (Whitney), but rather from the noun *stu* in *pṛthú-ṣtu*.

43. d) But in many cases there seems to be no evident reason for the appearance of *ka*.—It may be that one or another of the words which are grouped under this heading will seem to sharper senses than mine to show some differentiation between the primary word and the *ka*-derivative. It is morally certain that some of them would have presented differences to an ancient Hindu. It is possible that some of them are diminutives of some sort, tho I have sought in vain for some sign of this in the various passages. However that may be, of the general fact there can be no doubt; from very early times the suffix *ka* became in some cases so colorless that it might be added without change of meaning to nouns, and even to adjectives. This usage increases greatly in frequency in the later language. Even if, then, a few of the examples quoted prove to be wrong, the principle is undoubtedly right.—Note that the usage is rarest in the Mantras and commonest in the Upaniṣads.

44. Nouns:

avadhūtaka (U.) n. of an Upaniṣad = *avadhūta*

ātmabodhaka (U.) n. of an Upaniṣad = *ātmabodha*

urvārukā (RV.) in a late and interpolated verse, a sort of gourd,
= *urvārú*

kāntaka (AV.), thorn = *kaṇṭa* (only in cpds.)

karkataka (U.), crab = *karkata*

karnaveṣṭaka (S.), earring = *karnaveṣṭa*

kiṇjalka (S.), plant-stalk = *kiṇjala* (only Lexx.) see § 29 b.

kramuka (B.), betel-nut tree = *kramu* (only Lexx.) (also *kṛmuka*)

gavīdhuka or *gavé-* (TS.), coix barbata = *gavīdhu* (*gavedhu*) (not Vedic)

gopikā (U.), protectress = *gopī*

cakraka (U.), wheel = *cakrá*

jarāyuka (B.), after-birth = *jarāyu*

jīvikā (S.U.), manner of life, cf. *jīvá*, life (Possibly primary *-aka*; cf. § 95)

tāarakā (AV.), star = *tārā*

nikharvaka (B.), billion = *nikharva*

parūṣaka (S.), n. of a tree, and its fruit = *parūṣa*

pracitaka (S.), n. of a meter = *pracita*

bhāradvājākī (B.), skylark = *bharadvājī* (f. of *-ja*)

bhikṣuka (S.) mendicant = *bhikṣu*

maṇipūṛaka (U.), n. of a mystic circle on the navel, = *maṇi-pūṛa*

mṛttikā (VS.), clay = *mṛd* (see § 36)

yaṣṭikā (U.), club = *yaṣṭi*

rūpaka (B., U.), image; species = *rūpā*

lokapālaka (U.), earth-protector = *lokapālā*

varāhaka (U.), n. of an Upaniṣad = *varāhā*

vahyaka (S.), draft-animal = *vahyā*

vārddhuṣika (S.), usurer = *vārddhuṣi*

vikalpaka (U.), hesitation = *vikalpa*

-vīṇākā (S.), flute = *vīṇā*

vyādhaka (S.), hunter = *vyādhā*

cyāmāka (YV.), millet, = *cyāmā* (? cf. § 29 c, Note)

saṁtanika (B.), n. of a Sāman, = *saṁtani*.

Note.—*ajāvikā*, neut. sg., “goats and sheep,” is the equivalent of the (masc. plur.) dvandva *ajāvī*. The *-ka* seems to have a sort of collective force, not exactly paralleled elsewhere.

45. Adjectives:

āgantuka (S.), accidental, = *āgantu*

āvapantikā (AV.), pres. part., scattering, = *āvapantī*. (Note in Whitney's edition seems to imply dim.—i. e. pejorative—force, like *avacarantikā* &c. But as it is applied to the

bride scattering grains in the marriage ceremony, this is hardly conceivable. In the AV. passage the *-kā* might be metrical, but not in the GrS., where it is also used [unless they depend directly on the AV. passage; note that some parallel passages, as MantrBr., read *āvapantī*]. Might this be a case of the “feminine” Diminutive—§ 90?)

ūrdhvaka (U.), raised. = *ūrdhvā*

kṛtsnaka (S.), all, = *kṛtsnā*

caturthaka (U.), fourth = *caturthā*

tūṣṇīka(m) (S.), silent(ly), = *tūṣṇī(m)*. Doubtful and prob. corrupt.

mṛḍayāku (RV.), or *mṛḥ-* merciful, = *mṛḍaya*, cf. § 29 d.

svaka (U.), own, = *svā*

Note.—The word *plāṣuka* (B., S.), rapidly growing up, < **pla* = *pra* + *āṣā*, takes *ka* because of its quasiparticipial meaning, being influenced by the suffix *-uka*. Similarly *udbhrāntaka* (U.), roaming, = *udbhrānta*, from the analogy of words in primary *aka*, several of which are found in close proximity to the word *udbhrāntaka* in Nṛsut. Up. 7.

46. e) Often the suffix forms substantives, from adjectives or other words, with the meaning “characterized by” (such a quality or thing). When the primitive word is an adjective the derivative is frequently no more than a substantivized adjective. As such it is particularly adapted to the formation of proper names.

Substantive from adjective:

abhiniviṣṭaka (S.), ? (acc. to Knauer) stale (of food); < p. pp. of *abhi-ni-ṣiḥ*.

invakā (SV., B.), n. pr. of a Sāman, < *inva*, pervading.

iṣṭakā (YV.), brick, < **iṣṭā*, burnt, IE. *Vaidh* burn. Cf. Av. *iṣtya*.

X *kunika* (S.), n. of a man, < *kunī*, adj., having a withered arm.

ghātaka (S.), n. of a kind of wood, < *ghāta*, smitten.

cāraka (B.), wanderer, < *cara*, wandering.

jayantaka (U.), n. of a man, < *jayanta*, victorious.

taṭāka (B.), pool, < *taṭa*, declivity, bank.

dyumnika, n. of a man, *dyumnin*, glorious.

nyastikā (AV.), epithet of a plant, < *nyastā*, thrown down. (§ 91.)

pūtika (TS.) or *-ika*, n. of a plant, < *pūti*, foul (see § 31).

prṛthuka (B.), flattened grain, < *prṛthū*, flat.

perukā (RV.), n. of a man, < *perū*, delivering.

pracalāka (S.), chameleon } < *pracala*, moving &c.
pracalākā (TS.), cloudburst }

prasarpaka (S.), assistant or spectator at sacrifice, < *prasarpa*, adj.
madhyamikā (U.), middle finger, < *madhyamā* (cf. § 90).

muṇḍaka (U.), n. of an Upaniṣad, < *muṇḍa*, shorn.

rohītaka (MS.), n. of a tree, < *rōhita*, red (in Class. Skt. also applied to the tree *rohītaka*).

vādhaka (AV.), n. of a wood, < *vadhā*, smiting &c.

varaka (S.), suitor, < *varā*, desiring (also n., suitor).

varṣika (S.), n. of a meter, < *varṣin*, raining.

viçvaka (RV.), n. of a man, < *viçva*.

çamakā (S.), n. of a plant, perhaps < *çama*?

snātaka (B.), one who has ceremonially bathed, a *grhastha*, < *snātā*.

Substantive from noun (which must have been felt adjectivally):

cēlaka (B.), n. of a man, perhaps < *cēla*.

daṇḍaka (S., U.), n. of certain meters, < *daṇḍā*.

vamrakā (RV.), n. p., "Antman", < *vamrā*, ant. Called dim. by Nāigh., followed by BR., but this seems very unlikely. It is rather a noun of characteristic.

vṛṣaka (SV., B.), n. of certain sāmans, < *vṛṣan*.

sampātika (S.), n. of certain demons, < *sampāti*.

Miscellaneous:

tiraçcikā (S.), a horizontal region, < *tirāçci*, loc. sg. of *tiryañc*.

47. f) The suffix furthermore forms adjectives of characteristic, mainly from adjectives, adverbs and numerals.

ādika (S., U.), additional < *ādhi*.

ānuka (B.), subordinate < *ānu*.

antikā (RV.), near < *anti*.

āvakā (AV.) (subst.) n. of a plant < *āva*.

ekākīn (AV.), solitary, < *ēka*.

viçvaka (U.), all-pervading, < *viçva*.

sām-samaka (AV.), united, < *samā*.

From numerals, forming adjectives with a sort of distributive force: *ekakā*, singly; *dvakā*, by twos; *trikā*, by threes—all RV.

One adjective of material (others in Classical Skt.): *sidhraka* (S.), made of *sidhra*-wood.

48. g) Presumably growing out of the usage described in § 46, we find a few rare and abortive appearances of the suffix in formation of abstract nouns, with the force of the English suffixes -ness or -hood. The few Vedic cases are:

madhūlaka (AV.), sweetness (or, honey) < *madhūla*, sweet.

mātrka (U.), "das Mutterwesen" < *mātr̥*.

lohinīkā (B.), red glow < *lōhinī*, fem. of *lōhita*.

sūtake (S.), birth, childbirth < *sūta*.

Note.—Logically the treatment of the Diminutive *ka* should follow here, it being a phase of the suffix *ika*. But for practical reasons, because of its importance and the space it requires, it has seemed best to devote a separate chapter to it.

The Suffix 2 ka. §§ 49—52 incl. Meanings see § 11. (53 words.)

49. Here no additional remarks or semantic distinctions are necessary, and we need only give the words, practically all of which are adjectives, as they occur. The words which have Vriddhi are: (21 words)

āpartuka (S.) < *āpartú*

āmalaka (U.) < *amala*

āraṇyaka (U.) < *āraṇya*

āruṇaketuka (TĀr.) < *aruṇa* + *ketu*

āiḍaká (B.) < *eḍa*

kāveraká (AV.) < *kūvera* (patronymic)

cāturhotrká (MS.) < *cāturhotr*

tādātmake, ikā (U.) < *tad-ātman*

tāvaká (RV.) < *táva*, gen. sg. of *tvam*

¹*pārṣṭhika* (S.) < *pr̥sthīā*, cf. § 29 a.

pāçuka (S.) < *pāçu* or *paçu*

pāçubandhaka (S.) < *paçubandhú*

prātiçrutká (U.) < *pratiçrut*

bhāumaka (B.) < *bhāuman*

mānuṣyaka (U.) < *manuṣyā*

māmaká (RV.) < *māma*, cf. *tāvaká*

mājināká (TĀr.) < *mēnā* (metronymic)

rāivataka (U.) < *revata* (patronymic)

vāibhītaka (TS.) < *vibhīta(ka?)*

çārīraka (U.) < *çārīra*

sāmsparçaka (S.) < *sāmsparçá*.

50. Those which may or may not be considered as having Vriddhi: (10 words)

ātmaka (U.) < *ātmán*

āitareyaka (B.) < *āitareya*

tāluka (U.) < *tālu*

tāittirīyaka (U.) < *tāittirīya*

trāividyaka (S.) < *trāividyā*

-dhāvanaka (S.) < *dhāvana*

bādhaka (B.) < *bādhá?*

(*mākí, mākīna*) < *mā*—see § 30 a,

Note.

vājasaneyaka (S., U.) < *vājasaneyá*

çātyāyanaka (S.) < *çātyāyana*

¹ *Note*.—This must be admitted to be not a *certain* case of the suffix *ka*, as against *ika*. Nevertheless it is hardly likely that the entire syllable *-ya* would disappear before *-ika* without any trace;—at least I know of no parallel for such a phonetic change, whereas § 29 shows parallels for the reduction of *-ya* to *i* before *ka*.

51. The words which fail to show Vriddhi (19 words):
- | | |
|---|--|
| <i>agnihotraka</i> (U.) < <i>agníhotra</i> . | <i>mámaka</i> (RV.) < <i>máma</i> , cf. <i>mā-</i> |
| <i>asmāka</i> (RV.) < <i>asmā-</i> see § 30a | <i>maká</i> § 49. |
| Note. | <i>markaṭaka</i> (S.) < <i>markāṭa</i> . |
| <i>gāṇaka</i> (VS.) < <i>ganā</i> . | <i>menakā</i> (B.) < <i>mēnā</i> , metro- |
| <i>cikitsakā</i> (B.) < <i>cikitsā</i> . | nymic; cf. <i>māinākā</i> . |
| <i>tṛtīyaka</i> (AV.) < <i>tṛtīya</i> (as | <i>yantraka</i> (B.) < <i>yantrā</i> . |
| noun). | <i>yuvāku</i> (RV.) < <i>yuvā-</i> see § 30a |
| <i>dēvaka</i> (U.) < <i>devā</i> . | Note. |
| <i>nāpātka</i> (RV.) < <i>napāt</i> . | <i>yuṣmāka</i> (RV.) < <i>yuṣmā-</i> see |
| <i>madhūka</i> (S.) < <i>mādhu</i> . | § 30a Note. |
| <i>madhvaka</i> (B.) < * <i>madhva</i> ? see | <i>sūtikā</i> (AV.) < <i>sūti</i> (cf. <i>pra-</i> |
| § 33 b. | <i>sūtikā</i> , Cl., and <i>-prasūta</i> , AV.). |
| <i>mantraka</i> , <i>ikā</i> (U.) < <i>mántra</i> . | <i>svastika</i> (U.) < <i>svastī</i> . |
| | <i>hotraka</i> (B.) < <i>hotrá</i> . |

52. A few un-vriddhied words from bases in *ī*, where it is impossible to say whether the suffix is *ka* or *ika*. The overwhelming preponderance of Vriddhi with *ika* has led me to classify them here, while vriddhied words from *i*-stems are for the same reason put under *-ika*. (3 words):

- kuçikā* (RV.) prob. < *kuçī*.
bālhika (AV.) < *bālhi*.
mahānāmnika (S.) < *mahānāmnī*.

The Suffix 3 ka. §§ 53—55.—Meaning see § 12.

53. This category consists mainly of adjectives (which, however, are frequently substantivized), like the foregoing. It is on the whole not frequent in the Veda, except in the devlopt use with Bahuvrīhis.—Especially to be noted is the use of the suffix with numerals, in the sense “consisting of,” “containing.”

Parenthetically it may be noted that the suffix *-ika* has the value of 3 *ka* in two AV. words: *tūṇḍika*, having a snout or trunk, < *tūṇḍa*; and *paryāyikā*, having (i. e. composed in) strophes, < *paryāya*. This seems to be the extent of the usage.

The following words show *ka* in its third use (21 words):

(From numerals:) (8 words.)

- | | |
|-------------------------|--------------------------|
| <i>āṣṭaka</i> (B.) | <i>pañcaka</i> (S.) |
| <i>ekatriṇṇaka</i> (U.) | <i>pañcaviṇṇaka</i> (U.) |
| <i>catuṣka</i> (S., U.) | <i>ṣaṭka</i> (S.) |
| <i>daçaka</i> (S.) | <i>ṣaḍviṇṇaka</i> (U.) |

(From other words:) (13 words.)

ariṣṭaka (S.), having the disease *áriṣṭa*

āṇḍika (AV.), having egg (—like bulbs) < *āṇḍī*

janaká (B.), n. of a king < *jána*?

dāyaka (S.), heir, < *dāyá*, inheritance

dvāarakā (U.), n. of a city, “City of Gates” < *dvāra*

nimuṣṭika (Āit.Ār.), of the size of the fist, < *nimuṣṭi*, a measure of that size

parutka (S.), having joints < *párus* (see § 37 fin.)

mádhuka (B.), n. of a man (“rich in honey”) < *mádhū*

muktikā (U.), n. of an Upan., “String of Pearls” < *muktā*

muṣṭikā (U.), n. of a prizefighter < *muṣṭi*, fist

vasnikā (B.), prize (“having value”) < *vasná*, value

çályaka (VS.) porcupine (“having darts”) < *çalyá*, dart

hlīka (KS.) possess of modesty < **hlī* = *hrī*

54. *Bahuvrīhis*.—Very scarce in the Mantras (2 in RV.; 5 in RV.—AV. together); they become not infrequent in the Brāhmaṇas, but can hardly be called common until the Sūtra-Upaniṣad time. There are 42 words found in the Mantras-Brāhmaṇas together, and 54 which occur for the first time in the Sūtras and Upaniṣads, making 96 for the entire Veda. In the later language the cases are numerous.—That non *-a* stems predominate as primitives (cf. § 12) is shown by the statistics; of 96 words, 37 are from consonantal stems, 37 from stems in other vowels than *ā*, and only 22 from *a*-stems.

For Sandhi of stem-finals see Chap. II.—The most striking facts are that *ī* always remains unchanged, while *ā* may do so, but more often is shortened before *ka*.—Four stems in *a* change *a* to *i* before *ka*, through the influence of parallel *-in* stems of like meaning. They are *-cārika* < *cāra*, cf. *cārin*; *-varṣika* < *varṣá*, cf. *varṣin*; *-çīlika* < *çīla*, cf. *çīlin*; *-saṃnyāsika* < *saṃnyāsa*, cf. *saṃnyāsin*.

a) The heteroclite stems *akṣi* (*akṣan*) and *asthi* (*asthan*) use either form of the stem before *-ka*, as also (in the Veda) before the pada case-endings (Wh. 431). The same verse in different parts of the Vedic literature may vary in this regard. Thus *anakṣikāya svāhā* TS. 7. 5. 12. 1, but *anakṣakāya svāhā* KSA. 5. 3.—*anasthikāya* (*-akāya*) *svāhā* TS. (KSA.). Cf. *asthābhyah svāhā* VS. 39. 10, TS.; but *asthībhyah sv.* KSA. 3. 6. Cf. also the Bahuvrīhis *anastha*, *anasthan*, *anasthi*, *anasthimat*—all of which are found.

The corpus of variants revealed by the Vedic Concordance, which I have been able to examine through the kindness of Prof. Bloomfield, further reveals the fact that in a number of cases the same pada in different texts varies by adding *ka* to, or dropping it from, a Bahuvrīhi stem. Examples are *anaṅgá* : *anaṅgaka*, *aprāṇá* : *aprāṇaka*, *amanás* : *amanaská*; and *avajihva nijihvika* HG. 1. 15. 5^a cf. *avajihvaka nijihvika* ApM. 2. 21. 32^a. The second word in both places should probably be emended to *nir-jihvaka*. A form *-jihvika* as a Bahuvrīhi-final is quite inexplicable.

The list gives the final parts of the compounds only, in alphabetical order; the stem-form of the original word is added where it is not obtainable by simply striking off the *-ka*.

55. List of Bahuvrīhi *ka*-words.

word	occurs	stem final	word	occurs	stem final
-aṅṅaka	U.	<i>a</i>	-kaṇṭhaka (<i>sahá-</i> <i>k.</i>) (< <i>kaṇṭhā</i>)	AV.	<i>a</i>
-akṣaka < <i>aksán</i>	KSA.	(<i>an</i>) <i>a</i>	-kadruka (<i>trí-k.</i>)		
-akṣiká (< <i>ákṣi</i>)	TS.	<i>i</i>	(< <i>kádrū</i>)	RV.	<i>u</i>
-agnika	B.	<i>i</i>	-karṇāka (< <i>kár-</i> <i>ṇa</i>)	TS.	<i>u</i>
-aṅṅaka	KSA.	<i>a</i>	-kalpaka	U.	<i>a</i>
-amuka	U.	<i>u</i>	-keṇaká (< <i>kéṇa</i>)	AV.	<i>a</i>
-ambaka (<i>tryā-</i>)			-cakṣúṣka < <i>cákṣus</i>	U.	<i>s</i>
< <i>ambā</i>	RV.	<i>ā>a</i>	-carmāka < <i>cár-</i> <i>man</i>	TS.	(<i>an</i>) <i>a</i>
-aṇṭika	U.	<i>i</i>	-cārika < <i>cāra</i> cf.		
-astaká (< <i>ásta</i>)	AV.	<i>a</i>	<i>cārīn</i>	U.	<i>a>i</i>
-asthaka < <i>asthán</i>	KSA.	(<i>an</i>) <i>a</i>	-citika (in <i>śát-c.</i>)		
-asthika (< <i>ásthi</i>)	TS.	<i>i</i>	(< <i>cíti</i>)	B.	<i>i</i>
-ākhyaka < <i>ākhyā</i>	U.	<i>ā>a</i>	-jihvaka < <i>jīhvā</i>	S.	<i>ā>a</i>
-ādika	U.	<i>i</i>	-tantrika	B.	<i>ī</i>
-āçirka < <i>āçis</i>	TS.	<i>s>r</i>	-tapaska	U.	<i>s</i>
-āsandika	S.	<i>ī</i>	-tamaska	U.	<i>s</i>
-ukthaka (<i>sók-</i>)			-tūlaka, -ikā	U.	<i>a</i>
(< <i>ukthā</i>)	B.	<i>a</i>	-tejāska (< <i>téjas</i>)	U.	<i>s</i>
-upaniṣatka < <i>upa-</i> <i>niṣad</i>	U.	<i>d>t</i>	-tvákka < <i>tvác</i>	U.	<i>c>k</i>
-upasatka < <i>upa-</i> <i>sád</i>	S.	<i>d>t</i>	-tsaruka	B.	<i>u</i>
-upānatka < <i>upā-</i> <i>nah</i>	S.	(<i>d</i>) <i>h>t</i>	-datka < <i>dánt</i>	U.	(<i>n</i>) <i>t</i>
-ṛṣika (in <i>sarṣika</i>)	S.	<i>i</i>	-dantāka (< <i>dánta</i>)	TS.	<i>a</i>

word	occurs	stem final	word	occurs	stem final
-dīkka < dīç	B.	ç>k	-yonika	S.	i
-dhātuka < dhātu	U.	u	-rajaska	U.	s
-dhūmaka	U.	a	-raçmika	S.	i
-navaka	U.	a	-retāska (< rétas)	B.	s
-nāmaka < nāman	S.U.	(an)a	-lepaka	U.	a
-nivitka < nivíd	ĀitĀr.	d>t	-lómaka (or -úka)		
-patnīka	B.	ī	< lóman	TS.	(an)a
-pariçritka	S.	t	-vapāka	B.	ā
-pariṣatka < pari- ṣád	S.	d>t	-varṇaka	U.	a
-paçuka	S.	u	-varṣika < varṣā		
-pitṛka	S.	r	cf. varṣin	S.	a>i
-pūro' nuvākyāka			-vastuka	U.	u
< -yā	B.	ā>a	-vākkā < vāc	B.	c>k
-purorūkka < pu- rorúc	B.	c>k	-vibhaktika	B.	i
-pūrvaka	U.	a	-viṣuvatka	S.	(n)t
-prajāpatika	B.	i	-vṛttika	U.	i
-prāṇaka	KSA.	a	-çīrṣāka < çīrṣān	TS.	(an)a
-bāhuka	S.	u	-çīlīka < çīla cf.		
-binduka	U.	u	çilin	B.	a>i
-bṛhatika	S.	ī	-ṣatka < ṣāṣ	S.	ṣ>t
-brahmaka < brah- mán	S.	(an)a	-saṁvitka < saṁ- víd	U.	d>t
-bhasmaka < bhās- man	B.	(an)a	-saṁkhyaka < saṁ- khyā	U.	ā>a
-majjāka < majján	TS.	(an)a	-saṁkhyāka < saṁ- khyā	U.	ā
-manaska	KSA., U.	s	-saṁjñaka < saṁjñā	U.	ā>a
-māṁsūka (< mān- sā)	TS.	a	-saṁnyāsika < saṁ- nyāsa cf. saṁ- nyāsin	U.	a>i
-mānaka (see In- dex s. v.)	B.	a	-saṁitka < saṁidh	S.	dh>t
-medāska (< médas)	TS.	s	-sākṣika < sākṣin	U.	(in)i
-yajūṣka < yájus	B.	s	-sāmidhenika	B.	ī
-yanṭṛka	S.	r	-sāvitrīka	S.	ī
-yūṣka < yūs	S.	s	-snāvāka < snāvan (or -vān)	TS.	(an)a
			-hetuka	U.	u

The Suffix 4 ka. Meaning—see § 13.

56. The five words belonging here have been already quoted; they are (5 words):

ántaka (AV.), ender, death < *ánta*, end.

yācanaka (U.), beggar < *yācana*, request

vīmanyuka (AV.), freeing from wrath, < *vīmanyu*, free from wrath.

çītaka (RV.), cooling < *çitá*, cool.

hlādaka (RV.), refreshing < *hlāda*, refreshment.

Unclassified (Secondary) ka.

57. All, or nearly all, the following words in suffixal *ka* have evidently a secondary suffix. But it is impracticable to separate them into the various categories, either on account of the uncertainty of their origin, or in a few cases because, though they are clear as to general derivation, it cannot be determined which branch of the suffix they belong to. For instance, *só-maka*, a proper name, might mean "Sóma-like" (1 *ka*), "of or belonging to Sóma" (2 *ka*), "having *sóma*" (3 *ka*, cf. *mádhuka* n. pr.), or it might be a diminutive.—In most of the following cases, however, the etymologies are unknown; and often even the meaning of the word is not clear. Whatever can be said about them will be said in the General Index (q. v.), under the individual words. They are recorded here merely for the sake of completeness.

58. List of Unclassifiabiles. (87 words.)

<i>añjalikā</i> (or <i>nyañj-</i>)	<i>kāmikā</i>
<i>ámanika</i> (or <i>ámanaka</i>)	<i>kiriká</i> (or <i>gir-</i>)
<i>arātakī</i>	<i>kūçavartaka</i> (?)
<i>avacatnuka</i>	<i>kuçītaka</i>
<i>ādhaka</i>	<i>kustuka</i>
<i>ānusūká</i>	<i>koçātaka</i>
<i>āratká</i>	<i>kyāku</i> ?
<i>íkṣvāku</i> (or <i>-kú</i>)	<i>klītaka</i>
<i>utpātika</i>	<i>kṣitikā</i>
<i>uddālaka</i>	<i>khāṇḍika</i>
<i>upānasyaka</i>	<i>golattikā</i>
<i>úlmuka</i>	<i>cicciká</i>
<i>ṛkṣáka</i>	<i>chúbuka</i> (cl. <i>cibuka</i>)
<i>orimikā</i>	<i>-jalāyuká</i> in <i>trṇa-j.</i>
<i>kakāṭikā</i>	<i>jānukā</i> (or <i>ni-j.</i>)
<i>kánaka</i>	<i>jumbaká</i>
<i>káplaka</i> (or <i>kálpaka</i>)	<i>derikā</i>
<i>kalanika</i>	<i>dhārikā</i> and <i>ā-dh.</i>
<i>kālmalikín</i>	<i>dūtaka</i>
<i>kaçóka</i>	<i>nabhāka</i>

narāka and *nāraka*

pakvakā

patantaka (suffix *aka*? Cf.

§ 15, footnote.)

patākā (primary?)

parisāraka (-*aka* suffix?)

(*partikā*, *patikā*- corrupt.)

pājaka

pāvakā

piṇyāka

pīnāka

pīppakā

punḍārīka

prḍāku

prṣātaka

prahastaka

prācātika

baṭaraka

balākā

bṛbūka

madūśikā

maṇḍūka

mānasthaka?

{*mastaka*

{*mastīṣka*

mādāṇaka

rodūkā

ropaṇākā

vārtikā

valūka

vasukā (2 *ka* or 3 *ka*?)

vālūkā

vīhkrndhikā

visrāṇsikā

vṛndāraka

ṣayāṇḍaka

ṣayāṇḍaka

ṣārīṣākā

ṣālūkā

ṣipiviṣṭakā (1 *ka*? cf. General Index s. v. and § 45)

ṣilaka

ṣrūkhāṇikā (v. l. *siṅgh-* &c.)

ṣāūnaka

salalūkā

sīlika-

sómaka

sāūrāki

(*sphatikā*- primary?)

hātaka

Chapter IV.

The Secondary Suffix *Ka*. Diminutives.

(About 180 words.)

59. It is not always easy or possible to draw the line sharply in any given case between the various diminutive values of the suffix *ka*, as laid down in § 10—which see. The diminutive of pity is almost always associated with contempt; without that idea it is doubtful whether it is found at all in the Veda. There are very few words in the Veda which show a marked endearing force of the suffix; in so far as it occurs it is usually found along with simple diminutive force (smallness). Again, the imprecatory and contemptuous uses are often hard to distinguish; nevertheless they are essentially distinct. They may, and very often do, exist quite independently of each other.

60. In treating of adjectives and pronouns having this suffix, it is to be noted that the diminutive idea (of whatever variety) usually belongs not so much to the adjective or pronoun itself as to the noun with which they are connected,—or rather to the whole complex idea; the diminutive notion pervades, as it were, the atmosphere of the whole sentence. So e. g. AV. 20. 136. 14 *kumārikā piṅgalikā*—"wretched little yellow girl;" it is an open question whether *piṅgalikā* (from *piṅgalā*, tawny) has the suffix *ka* in the sense of our suffix *-ish*, so frequent with color words (*piṅgalakā*- "yellowish"), or whether the suffix has simply the contemptuous diminutive force, which is then, so to speak, transferred from the noun *kumārikā* to its modifying adjective. I incline to the latter view in this case; the occurrence is by no means rare in the Veda, and is so simple and natural that it is hardly necessary to dwell on it.

We shall now proceed to classify the *ka* diminutives by lists, according to the divisions laid down in § 10.

I. True Diminutives. (72 words.)

61. The suffix is applied—

- a) to nouns—indicating an object of the same kind as the primitive, but smaller.
- b) to adjectives of smallness—emphasizing and exaggerating that quality.
- c) to adjectives of color,—indicating a color approaching or suggesting the original color (Eng. *-ish*, Ger. *-lich*).
- d) rarely to other adjectives and adverbs—indicating qualities approaching but falling short of the original quality.
- e) principally to nouns—indicating not physical smallness, but relatively secondary importance of the object denoted. Related to, but distinct from, the diminutives of pity and contempt; such notions are absent here.

62. a) *Diminutives of Size*—nouns. (51 words.)

akṣamālikā, "little rosary," n. of ʾan Up.—Mukt. Up. 1. 36
< *akṣamālā*

alābuka, the fruit of the bottle-gourd (*alābu*) < *alābu*
AV. 20. 132. 1, 2 = RVKh. 5. 15. 15 *ād alābukam ēkakam*
alābukam nikhātakam. "Just one little *alābu*, a little *alābu*
cut into just a little."

avaghaṭarikā, kind of lute, QaṅkhCr. 17. 3. 12.—Prob. Dim.,
cf. *ghāṭarī*, lute.

avataká, little spring, AV. 2. 3. 1. So Ppp., adopted by Bl. and Ludwig;] Wh. keeps the Čāun. MSS. *avatká*, which is scarcely interpretable. < *avatá*.

aviká, little sheep, ewe-lamb. RV. 1. 126. 7; AV. 20. 129. 17. Prob. Dim. < *ávi*.

(In an obscene passage; is the suffix perhaps due to that fact? See § 85.)

indragopaka, little firefly. Amrt. Up. 36 ("Marienkäferchen," Deuss.) < *indragopa*.

(1) *upajihvikā* RV. 8. 102. 21 &c. } names of sorts of ants.
(2) *upajikā* AV. 2. 3. 4; 6. 100. 2 &c. } Whatever the true inter-
(3) *upadikā* ČBr. 14. 1. 1. 8 } relation of these words

may be, it is safe to say they are diminutives. Bl. (AJP. 7. 482 ff.) derives (2) from (3), and then (1) from (2) by popular etymology. Is *upadehikā* (Class.) in like manner a popular etymology < *upadikā*, and is *dehikā* (Class.) further etymologized from that? Or are two quite different stems confused in this group, the bases *deha* and *jihvā*?

-kaṇikā, a minute particle of anything, in *vaṭa-k*. Sarvop. 2. < *kāna*.

kanānakā for *kanī-*, pupil of the eye, only TS. 5. 7. 12. 1. Corrupt for *kanī-*, as shown by fact that the same pada in other places (VS. 25. 1. 2; MS. 3. 15. 1; KSA. 13. 2) reads *kanī-*.

kanīnakā (RV. 10. 40. 9, VS. 4. 3 &c.). *-akā* (RV. 4. 32. 23), *kanīnakā* (ČB. 14. 5. 2. 3), *-ikā* (AV. 4. 20. 3 &c.), pupil of the eye, from *kanīna*, *-ā*. Bloomfield (AJP. 17. 400, Note 2) has shown conclusively that in all the known occurrences these words mean "pupil of the eye," and never "boy" or "girl." *kanyākā*, pupil of the eye, Āit.Ār. 3. 53. 5. < *kanyā*.

karkandhukā, tiny jujube-berry, AV. 20. 136. 3 (where MSS. and Edd. *kārkandhūkā*) = RVKh. 3. 22. 3 (has correctly *ukā*). See *alpikā* under § 86. The obscene meaning pervades the passage so thoroughly that this word might also be classed there. < *karkāndhu*.

karkarikā, little lute, AV. 20. 132. 3.

< *karkarī*, lute, RV. and ČānhkČr.

kārṇaka, tendril or handle ("earlet"), ČBr. 9. 2. 3. 40; KātyČr. 18. 4. 6, 7. < *kārṇa*. Cf. § 86.

kundikā, little pot. SaṁnyUp. 4. 1. Of the pot of the Saṁnyāsin, in a description of his modest belongings. Dim. < *kunḍa*.

kumārakā, ikā, boy, girl, RV. 8. 69. 15 &c. &c. *kumārā, ā. kṣurikā*, "little dagger or razor," n. of an Up.Kṣur.Up. 1 <*kṣurā*. *khanātaka*, prob. "little shovel," Āp.Çr. 17. 26. <**khanāta*.

NBD. makes it an adj. "dug up;" but it is clearly a noun, being connected with *samūhaka* (q. v.) by *vā*. Neither it nor its primitive **khanāta* occurs elsewhere, but prob. *Dim.*

golaka, little ball, Çāñkh.Gr. 4. 19; Gobh.Gr. 4. 4. 20. <*gola*. *cāṇḍātaka*, a short petticoat, ÇBr. 5. 2. 1. 8 &c. Derivation unknown; *Prob. Dim.*

jātaka, a new-born child, Kāuç. 11. <*jātā*.

jālaka, little net, web, BrhĀrUp. 4. 2. 3. Prob. *Dim.* <*jāla*, web.

tarūṇaka, a young sprout, AV. 10. 4. 2. The verse is hopelessly obscure in its application, but some sort of dim. use may be assumed. <*tārūṇa*,

nāsikā, nostril, RV. 10. 163. 1; AV. 10. 2. 6 &c. <*nāsā*, nose.

pādukā, slipper, ĀçramUp. 4. *Dim.?* <*pādú*, foot.

pīpīlaka, (*ika*?) and (most often) *ikā*, ant; AV. 7. 56. 7 &c. &c. <*pīpīlā*. See Word-List s. v.

putrakā, little son, RV. 8. 58. 8. Cf. § 67. <*putrā*.

-prṇākā in *hariṇa-p.*, the (fem.) young of any animal. No **prṇā* occurs, but it is clearly a dim. Cf. Class. Skt. *pr-thu-ka*,

Lt. *pario*, *πόρις* &c.

prapāṭhaka, little section, subdivision of cert. works

<*prapāṭha* "lecture."

priyaṅgukā, little panic-seed, Sāmavidh.Br. 2. 6. 10. <*priyaṅgu*.

mākṣikā, fly, RV. 1. 119. 9 &c. *Dim.* <*mākṣā*, fly.

maçāka, guat, AV. 4. 36. 9 &c.—The cognate Lith. *maszalai* with suffix IE. *-los* points to a *Dim. -ka*.

mukharikā, the bit of a bridle, KātyÇr. 16. 2. 5 (BR. wrongly 4) according to Sch. <*mukharī* (not otherwise found). The word

is in any case ultimately <*mukha* and is prob. *Dim.* <*mukharī*.

muhukā, moment, RV. 4. 16. 17; 4. 17. 12.

<*mūhu* (or *muhū*) adv. acc.

mūtakā, little basket, ÇBr. 2. 6. 2. 17. <*mūta*.

mūṣaka, rat or mouse, Gārud.Up. 2 } <*mūṣa* (Class.).

-ikā, rat or mouse, VS. 24. 36. }

rāsnākā, little girdle, Kāth. 25. 9. <*rāsnā*.

vajrasūcikā, "little sharp needle," n. of an Up., also called *vajrasūcī*. *Mukt.Up.* 1. 33. <*vajrasūcī*.

**vayāka* (in *vayākin*), prob. "little tendrils," RV. 5. 44. 5.

<*vayā*.

So Sāyaṇa and Ludw.; somewhat dub.; epithet of the soma-plant.

valmīka, ant-hill, VS. 25. 8 &c. cf. *vamrá*, -ī, ant.

Doubtful. The *-ka* is prehistoric, but certainly suffixal, and probably dim.; cf. *formīca*, μύρμηξ. If *valmīka* meant originally "little ant," its semantics have wandered peculiarly. *vāmanaka*, dwarf, Garbh.Up. 3. Dim. < *vāmaná*, dwarf. *vibhīdaka*, the *vibhīda(ka)* nut used as a die. RV. 7. 86. 6; 10. 34. 1. < *vibhīda*.

Although the form *vibhīda(-ta)* does not occur until later, the *-ka* was clearly felt as dim.—Cf. *vibhītaka* Imprec. in § 79. *viśāṇakā*, n. [of a [plant, AV. 6. 44. 3.—Prob. "little horn," referring to horn-shaped leaves or flowers. Kāuṣ. even takes it as a real "little horn," not as a plant at all, and this may be right.—The other alternative is to regard the suffix as possessive (3 *ka*); *viśāṇakā*, "horned." This is on the whole less likely, though possible. Cf. *śāphaka*. < *viśāṇa*.

śāphaka, n. of a plant, AV. 4. 34. 5 &c. Comm. says "a hoof-shaped plant;" prob. therefore "little hoof" rather than "hoofed;" cf. *viśāṇakā*, to which the same questions apply. < *śaphā*.

śalākā (once *āka*, Kāth. 26. 1), little stake or twig, TS. 6. 3. 1. 2 &c. < *śalā*; cf. 29 c.)

śālka, splinter, TBr. 1. 1. 9. 9 &c. Cf. § 29 b. prob. < *śalā*. *śaśaka*, (little) hare?, Adbh.B. in I. St. 1. 40.

< *śaśá*; no very clear dim. force. *samūhaka*, little sweeper, Āp.Śr. 17. 26. (NBD., "heap"). See *khanātaka*.—The word *samūha* only occurs as a n. of action, not as a noun of instrument; doubtless it must have been used in the other sense too, as this word shows,—for *samūhaka* clearly has that meaning. The whole sense of the passage suggests also diminutive value. Otherwise it would be possible to call *samūhaka* a noun from *sam* + *√ūh* with primary *aka*. < *samūha* (?).

sūcīka, "little needle," epithet of a stinging insect, RV. 1. 191. 7. < *sūcī*.

I do not think any imprecatory or other pejorative force is present here.

63. b) *Diminutives of Size*—adjectives. (8 words.)

añiyaskā, more tiny, AV. 10. 8. 25. *bālād ēkam añiyaskām*, "one is more tiny than a child." < *añīyas*, comparative.

arbhaká, tiny, RV. 1. 114. 7 &c. (see also § 72) <*árbha*.
alpaká, tiny, AV. 20. 136. 3 (see Obsc., Dim., § 86); ÇBr. 1.
 7. 3. 25 &c. <*álpa*.

kañiṣṭhaká, smallest, AV. 1. 17. 2 } <*kañiṣṭhā* (or
 (*kañiṣṭhikā*, little finger, ÇBr. 3. 1. 2. 4 &c.). } <*kān-*) superlative.
kṣullaká, tiny, TS. 2. 3. 8. 3. But see § 68.

<**kṣulla* <*kṣudrá*, prakritized form.

daharaka, short, KāuṣBr. 19. 3. <*dahara*.

bālaka, young; a child, KṛṣUp. 19; MuktUp. 2. 7. <*bāla*.

çiçuká, young (animal), AV. 6. 14. 3. <*çiçu*.

64. c) *Diminutives of Degree—adjectives of color*. (6 words.)

kālākā, „blackish,” n. of an unidentified bird. VS. 24. 35. <*kāla*.

kṛṣṇaka, prob. „blackish,” n. of a plant, Kāuṣ. 80. <*kṛṣṇā*.

pīṅgalaká, *ikā*, tawny(ish?), AV. 20. 136. 14.—But see § 60.

<*pīṅgalā*.

babhruká, brownish, ÇBr. 1. 6. 3. 3; (*bá-*) an ichneumon VS.
 24. 26. <*babhrú*.

lohita, reddish, red. Āp. (NBD.; no reference quoted.) <*lōhita*.

çyāvaka, „brownish,” n. of a man, RV. 8. 3. 12; 8. 4. 2. <*çyāvā*.

Examples are more plentiful in Classical Skt.

65. d) *Diminutives of Degree—other adjectives (and adverbs)*.
 (3 words.)

abhimādyatká, somewhat drunk, ÇBr. 1. 6. 3. 4; 5. 5. 4. 5.

<*abhimādyant*, pres. p. *abhi-* *V mad*.

nīkhātaka, cut into a little, AV. 20. 132. 2—see *alābuka* § 62.

<*nīkhāta*.

çanakāis, adv., quite gently, softly, RV. 8. 80. 3 &c.

<*çanāis* (*çān-*).

The German word *sachtchen* exactly renders *çanakāis*.

66. e) *Diminutives of Importance* (without contempt). (4 words.)

upapātaka, a minor sin, Nār.Up. 5; Kālāg.Up. 2. <*pāta*, sin

pātaka is also found, but dim. force is hard to find in it;
 it has rather the aspect of a nomen agentis. The prefix
upa- adds dim. force, and there is no doubt that in *upa-*
pātaka at least the suffix *-ka* suggested diminution to the
 consciousness of the hearer.

ékaka, „just one (little, valueless),” AV. 20. 132. 1—see *alābuka*,
 § 62. <*éka*.

dévikā, an inferior class of goddesses, ĀitBr. 3. 47, 48; ÇBr.
 9. 5. 1. 34. <*devī*.

hótrka, assistant-priest, secondary Hotṛ, ÇBr. 13. 5. 4. 24 &c. <*hótr*.

II. Diminutives of Endearment. (7—8 words.)

67. The paucity of Vedic material under this head is partly due to the character of the literature, whose atmosphere is to a large extent unfavorable to "*Kosenamen*." But after taking this into consideration, it is surprising that the number should be so small. Following are the only cases which seem to me clear enough to warrant classifying them here.

ambikā, dear little mother, *Mütterchen*. VS. 23. 18 &c.

< *ambā* or *ambī*.

ambālikā, dear little mother, *Mütterchen*. VS. 23. 18, ÇBr. 12. 2. 8. 3 &c.

< *ambālā* or *-lī*.

ambe (MS. *amby*) *ambike ambālike* VS., ÇB., MS. *ambe ambāly ambike* TS. &c.; see Ved. Conc.

(The suffix *-lā* is also diminutive.)

ulūkhalaka, dear little mortar (*Mörserchen*, Gr.), RV. 1. 28. 5.

< *ulūkhala*.

yác cid dhī tvān grhégrha ulūkhalaka yujyāse ihā dyumāt-tamam vada jāyatām iva dundubhīh

"However thou mayst be used in every house, O dear mortar, yet sound most clearly here!"

jīvikā, in *jīvikā nāma stha tā imān jīvayata*, MS. 4. 8. 7, 115. 5; ĀçvÇr. 6. 9. 1; ĀpÇr. 14. 20. 8. Addressed to the waters, in a magic formula or charm; "ye are *jīvikās*,—do ye then make this man live (*jīv*)!" The same formula with *jīvā* in place of *jīvikā* occurs in the same places quoted and in others (see Ved. Conc.). Cf. also AV. 19. 69. 1 ff., especially 4. Verse 1 reads *jīvā stha jīvyāsam*—, "ye are alive (*jīvā*); may I live!" Vs. 4 reads *jīvalā stha jīvyāsam*—°. Whitney renders *jīvalā* "lively." But note the diminutive suffix *-la*, and cf. *jīvikā*. The occurrence of both these words with diminutive suffixes in practically the same connection shows that neither of them is accidental. They were both evidently felt as carrying the same quasi-endearing, coaxing idea which is found in *ulūkhalaka* and *maṅgalikā*. Although this meaning seems clear enough here, to render it in English is a different proposition, and one which I do not feel equal to attempting at present.

pādakā, little foot (*Füßchen*, Gr.), RV. 8. 33. 19. < *pāda*.

samtarām pādakāu hara—"keep your little footies together," spoken in a playfully affectionate way.

putraká, little sonny, RV. 8. 69. 8.

< *putrá*.

Dim. of size, with addition of some endearing force.

maṅgaliká, (adj.) of good omen, AV. 19. 23. 28.

< *mangalya* (see § 29 a).

The word clearly refers to the hymns of AV. 18, which are funeral hymns. Lanman is right in remarking (note to Whitney's translation) that it is a euphemism for this particularly ill-omened class of hymns. The suffix *ka* perhaps adds something to this euphemistic touch by giving it a turn akin to the endearing diminutive (cf. *ulūkhakā* and *jīvikā*).

It would be futile to try to bring this out in translation.

(*sūbhadrīkā*), courtesan, VS. 23. 18.

< *sūbhadrā*; cf. "*Freudenmädchen*."

This word may have been, and probably was, originally a playfully endearing dim., but in this passage, where alone it seems to be found, the suffix is rather imprecatory; see § 79.

III. Diminutive of Pity. (3 words.)

68. In the Veda this almost always carries with it the additional idea of contempt. It is almost doubtful whether the Veda knows the suffix *-ka* with the connotation of simple pity in a good sense at all. All the following instances are capable of being treated as terms of contempt.

unmantakā, insane, only Āçram.Up. 3. The exact formation of this word is uncertain, though its general etymology (*ud* + $\sqrt{\text{man}}$) is clear enough. No **manta* or **unmanta* occurs. If the *ka* is diminutive, as seems likely, it belongs under this head.

kṣullaká, tiny, cf. § 63, 72. This word, < **ksulla* = *kṣudrá*, regularly carries with it (at least in the Veda) the idea of weakness, as well as smallness. So ÇBr. 1. 8. 1. 3—*yāvad vāi kṣullaká bhāvāmo bahvī vāi naś tāvan nāṣṭrā bhavati*,—"As long as we are poor (helpless) little shavers, we are in great danger." In this case we seem to have a true Dim. of Pity.—More often the word takes on contemptuous force; see § 72.

pradrāṇakā, very poor, Chā.Up. 1. 10. 1.

< *pra*, intens, + *drāṇa*, poor.

Probably pitying dim. No idea of contempt seems to be prominent.

IV. Diminutives of Inferiority with evil connotation, often called **Pejoratives**. (94 words.)

69. They arise from the above-mentioned diminutives of pity and inferiority (§§ 66, 68) and may be conveniently divided into three classes (§ 10); 1. Contemptuous—§ 70—76; 2. Imprecatory—§ 77—84; 3. Obscene—§ 85—86.

1. **Contemptuous Diminutives.** (29 words.)

70. In these the idea of smallness carries with it that of weakness or wretchedness and contempt. Applied to nouns, adjectives, participles, pronouns, and adverbs. Common from the earliest times. As has been said, this category is often difficult, of not impossible, to separate from the imprecatory diminutive, with which it is closely connected. In many of the words quoted under each head something of the other idea is also present.

Following are the words which show more or less clearly a contemptuous use of *ka*, arranged according to the parts of speech.

71. a) *Nouns.*

āhallika, "prattler"? BrhĀrUp. 3. 9. 25. A term of reproach whose mg. and etymology are not certain, but prob. containing some pejorative notion.

usrikā, miserable bullock, RV. 1. 190. 5 (see § 29 a, N.). < *usrā*.

yē tvā devosrikām mānyamānāḥ pāpā bhadram &c. "The evil ones] who reckon] thee, O God! (Brhaspati) as a wretched bullock," &c.

kumārakā, RV. 8. 30. 1—see § 72 s. v. *arbhakā*.

kumārīkā,¹ (despised) little girl, AV. 10. 4. 14; 20. 136. 14.

< *kumārā*.

AV. 10. 4. 14—*kāirātikā kumārikā sakā khanati bheṣajām*—"Even the wretched little *kirāta*-girl, even she—a worthless creature (*sakā*)—digs up a remedy (which is sufficient to destroy the serpents)." In a charm against snakes. The idea is that a worthless person of very little power or influence can destroy the hostile serpents. The *kirātas* were a despised mountain tribe. See § 72 s. v. *kāirātikā*.

This verbal minimizing of the power of adversaries is a common characteristic of all magic, and we shall have occasion to note it more than once in dealing with our suffix, which is peculiarly adapted to this purpose. Cf. RV. 1. 191. 11—16, and see s. v. *kuṣumbhakā*, *ṣakuntikā*.

¹ Either accent.

For AV. 20. 136. 14, where *kumārikā* also occurs, see § 72 s. v. *piṅgalakā*.

kuṣumbhakā, venom-bag of an insect, RV. 1. 191. 15, 16.

< *kuṣumbha*, id.

vs. 15—*iyattakāḥ kuṣumbhakās takām bhinadmi ācmanā tāto viṣām prā vāvṛte pārācīr ānu samvātah*

16—*kuṣumbhakās tād abravīd girēḥ pravartamānakāḥ vṛccikasvārasām viṣām arasām vṛccika te viṣām*.

15. "A wretched, feeble thing is that miserable little poison-bag! I smite it with a stone; then the poison has departed into remote places."

16. "Thus spake the accursed little poison-bag, slinking down from the mountain: 'The poison of the accursed stinger is powerless.' Thy poison, accursed little stinger, is powerless."

The power of the poison is belittled; the speaker declares with all possible vehemence that he despises it, and that it cannot do him any harm. See s. v. *kumārikā* and *çakuntikā*. Of course imprecatory, as well as contemptuous, force pervades the *ka* suffixes which bristle in this passage; I have tried to bring out both ideas in the translation.

The word *kuṣumbhakā* is often translated "venomous insect," as if it contained the suffix 3 *ka* and meant "possessing a *kuṣumbha*." It seems clear, however, that it has just the same meaning as *kuṣumbha* (e. g. AV. 2. 32. 6), plus a pejorative value. Our modern preconceived ideas, based on modern prejudices, of what such stanzas ought to say in order to give "good sense," are of practically no weight whatever with verses of this kind, which may even be intentional nonsense. The meaning "poison-bag," incidentally, fits in vs. 15, at least, quite as well as the other meaning. And as for vs. 16, we can only say that the poet speaks of the poison-bag as crawling down from the mountain, and there is an end of it. If anyone demands that logical sense be extracted from this abracadabra, I respectfully request that he identify the mountain (*giri*) alluded to, and explain why the *kuṣumbhakā* (whatever its meaning) should be crawling down from it.—A parallel stanza to vs. 16 is AV. 5. 13. 9; see § 73 s. v. *avacarantikā*.

vṛccika, "stinger," scorpion, from *Vvraçc*. The *ka* may be in origin primary and not diminutive; but that it is *felt* as

diminutive in this passage is evident. The imprecatory force of the suffix is strong in this word,—stronger than the contemptuous, perhaps.

dēvaka, (wretched, worthless) god, RV. 7. 18. 20. < *devá*.

dēvakam cin mānyamānām jaghanta.

"The wretched fellow who thought himself a godling, forsooth! (*cid*) him didst thou (Indra) slay."

dhanuṣka, small, poor bow, Lāṭy 8. 6. 8. < *dhānus*.

pāṇḍaka, eunuch, weakling, Kāth. 28. 8; 13. 7. < *pāṇḍa*, id.

nāpuṁsaka, eunuch, hermaphrodite, ÇBr. 5. 5. 4. 35 &c.

< *na-puṁsa*.

pūlkaka or *pūklaka*, n. of a despised tribe. MS. 1. 6. 11. < ?

In Classical Skt. they are called *pulkasa*; the dim. suffix *-ka* is prob. present in the word.

rājaká, worthless kinglet, RV. 8. 21. 18. < *rājan*.

citra id rājā rājakā id anyaké yaké sárasvatim ánu &c.

"Citra is a *real* king; worthless kinglets truly are the other wretches (*anyaké*) who (*yaké*) live about the Sarasvatí" &c.

viśadhānaka—see under § 79.

viṣpuliṅgaká. (miserable) little spark?, RV. 1. 191. 12.

< *viṣp(h)ulinga*.

trīḥ saptá viṣpuliṅgakā viśásya púṣyam akṣan. The exact meaning of the word is not entirely clear, but it must be a contemptuous formation < *viṣphuliṅga*, like *çakuntiká* (q. v.) in the preceding verse, and with a similar application, viz. used in minimizing verbally the power of the poison. See also *kuṣumbhaká*, and cf. *kumāriká*. The *viṣpuliṅgakāḥ* must be some weak and worthless creatures, at all events.

vṛçcika, scorpion, RV. 1. 191. 16 &c. &c. See on *kuṣumbhaká*, and, also § 79.

çakuntaká, iká, (wretched, accursed) little bird. < *çakúnta*.

RV. 1. 191. 11 *iyattiká çakuntiká saká jaghāsa te viśám só cin nú ná marāti nó vayám marāmāré asya yójanam hariṣṭhá mādhu tvā madhulú cakāra*.

"A miserable little creature is that little bird!—*she* has swallowed thy poison; yet she shall not die; we too shall not die! Far off is thy course; the sun-god has turned thee into honeyed honey."

Another case where the power of a hostile object (poison) is belittled in words, the idea being that the very words by their magical power accomplish the things stated to be al-

ready accomplished. "Even a wretched little bird has eaten the poison without injury; what harm can it do us?"

AV. Ppp. folio 115 b, line 1—*çakuntikā dhayantikā*, see § 73.

VS. 23. 22, 23 and parallel passages, contain this word. They occur in the obscene parts of the Aṣvamedha ceremony; the use of the suffix belongs to the Dim. of Obscenity, and will be mentioned there—see § 85.

çalākakā, wretched little splinter, AV. 20. 130. 20. < *çalākā*.

See s. v. *yakā*, § 75.

72. b) *Adjectives*.

arbhakā, small, weak, wretched, RV. 7. 33. 6 (see also § 63). < *ārbha*.

daṇḍā ivéd goājanāsa āsan pārīchinā bharatā arbhakāsaḥ.

"Like ox-driving staves, the miserable Bharatas were crushed to pieces."

RV. 8. 30. 1—*nahī vo āsty arbhakó dēvāso nā kumārakāḥ*—

"Not one of you is a little wretch, o gods! nor a weak boy!"

AV. 1. 27. 3, in a charm against serpents, *nārbhakā abhī dadhṛṣuḥ* (cf. *kuṣumbhakā*, § 71, and comment.).—Similarly

AV. 7. 56. 6,

ābhūka, powerless, weak, AV. 6. 29. 3.

< *ābhū*, which means simply "empty."

kāirātakā, ikā, of the *kirātas* (contemptuous), AV. 10. 4. 14.

< *kāirāta*, id.

See *kumārikā*, § 71.—They were a despised tribe. This word is a contemptuous formation from the adjective *kāirāta*. *kṣullakā*, tiny and wretched. See § 68, 63. < *kṣudrā* (**kṣulla*).

AV. 2. 32. 5 shows the word in a clearly contemptuous sense (with some imprecatory force added):

ātho yé kṣullakā iva sūrve te krīmayo hatāḥ = "The tiny little wretches—all the worms are slain." In a vermin-charm.

piṅgalikā, tawny, AV. 20. 136. 14.

< *piṅgalā*.

kumārikā piṅgalikā, "the wretched little yellow-girl."

This color-adjective may or may not partake of the force of the Dim. of degree otherwise common with such adjectives.

See §§ 60, 64.

bhinṇaka, broken and worthless, MantraBr. 2. 7. 3. < *bhinṇā*.

athāi 'ṣām bhinnakāḥ kumbho ya eṣām viṣadhānakāḥ.

"So their bag is crushed and powerless,—their cursed poison-receptacle." In a charm against poisonous insects.

In the word *viṣadhānaka* the idea of imprecation seems to outweigh that of contempt.

73. c) *Participles.*

avacarantikā, slinking down, AV. 5. 13. 9. < *avacarantī*.

karṇā gṛāvīt tād abravīd girér avacarantikā

yāḥ kāṣcemāḥ khanitrīmās tāsām arasātaman viṣām.

"The eared hedge-hog said, as she slunk down from the mountain," &c.—The whole stanza is suggestive of RV. 1. 191. 16, and pada b is pada b of the RV. verse with the substitution of *avacarantikā* for *pravartamānakāḥ*, q. v. The sense of the *kā* is doubtless contemptuous. This stanza has less appearance of freshness and originality than the RV. stanza; it looks like a secondary and epigonal reminiscence of the latter. See § 71 s. v. *kuṣumbhakā*.

pravartamānakā, slinking down, RV. 1. 191. 16. < *pravartamāna*.

See *kuṣumbhakā*, § 71, and cf. *avacarantikā* above.

dhayantikā, sucking, AV. Ppp. folio 115 b, line 1. < *dhayantī*.

çakuntikā (MS. -ka) *me 'bravīd viṣapuṣpam dhayantikā*.

(For MS. *viṣapuṣpam* probably -*puṣyam* is to be read; cf. RV. 1. 191. 12, and see § 71 s. v. *viṣpulīṅgakā*.)

"A miserable little bird said to me, as she sucked up the essence of the poison;—" (The following words in the MS. are not entirely clear to me; they are probably corrupt, and are in any case unimportant for the present purpose.) That the suffix *ka* here has contemptuous force is made clear by a comparison of RV. 1. 191. 11—16, of which this verse is a reminiscence. See *çakuntikā* in § 71, also *kuṣumbhakā*.

74. d) *Pronominal adjectives.*

anyakā, other (contemptuous), RV. 6. 21. 18.—See *rājakā*, § 71. < *ānya*.

See also § 82, Imprecatory Diminutives.

iyattakā, *ikā*, so tiny and wretched, RV. 1. 191. 11, 15.

< *īyat*- "of such a size."

See *çakuntikā*, *kuṣumbhakā*, § 71.—In AV. 20. 130. 20 the MSS. have *uyām yakām çalōkakā*, for which R.-Wh. read *iyattikā çalā*—; but the correct reading is probably *iyām yakā çalākakā*, as shown by RV.Kh. 5. 15. 10.

75. e) *Pronouns.*

sakā, *sakā*, *takād* &c., that (wretched or miserable little).

< *sa*, *sā*, *tud*.

RV. 1. 191. 11, see *çakuntikā* § 71.!

AV. 10. 4. 14—see *kumārikā* § 71.

RV. 1. 191. 15—see *kuṣumbhakā* § 71.

Kāty. Cr. 13. 3. 21 *takā vāyam plavāmahe*. Parallel texts read *ime* or *etā* for *takā*. There is no apparent reason for the dim. or pejorative suffix. The verse is difficult and uncertain; see Garbe on Vāit. S. 34. 9.

RV. 1. 133. 4 *yāsān tistrāḥ pañcācāto 'bhivlaṅgāir apāvapaḥ tāt sū te manāyati takāt sū te manāyati*

(Addressed to Indra.) "Of them (witches) thrice fifty didst thou lay low with blows (? *abhivlaṅgāir*); that deed of thine (*te* gen.) is highly praised,—yea, even that slight task of thine!" He means that this great performance (which is itself worthy of laudation) was nothing to what the power of Indra could do,—not that the performance was in itself slight. Grassmann's translation misses the point.

yakā, which (miserable person).

< *ya*.

RV. 6. 21. 8—see *rājakā*, § 71.

AV. 20. 130. 20 = RVKh. 3. 15. 10 *iyām yakā ṣalākakā* (see on *iyattakā* § 74) "that wretched little splinter." Whether an obscene meaning is hidden in the phrase (which is quite likely) or not, the contemptuous idea is plain. See further § 85, Dim. of Obscenity.

76. f) *Adverb*.

ālakam, in vain (contemptuous and imprecatory) < *ālam*.

RV. 10. 71. 6; 10. 108. 7.—Applied to actions which fail, and which are not desired to succeed. In 10. 108. 7 the Paṇis tell Saramā contemptuously that her long journey has been useless (*ālakam*), since she has no power to get the desired cows away from them.

(IV. Pejoratives:) 2. **Imprecatory Diminutives.** (59 words.)

77. These are sometimes called simply Pejoratives, in a narrower sense. But this expression, if used at all, is better applied to this entire category, including the contemptuous and obscene words. I have applied the term *imprecatory* to this subdivision, because these words in *ka* often have just the value of the primitive words accompanied by a curse. This cannot be brought out in translation oftentimes, without over-translating the idea. And of course it cannot be prest too closely in the case of every individual word. Sometimes the idea is more deprecatory than imprecatory. But it always conveys the

impression of something bad,—something that is more or less emphatically disapproved of. And it differs from the foregoing subdivision in that the idea of contempt, if present at all, is at least not prominent, or not as prominent as the idea of hostility or vigorous disapprobation. As we have said, it is sometimes hard to say in given cases whether imprecation or contempt is more strongly felt. Proper names are peculiarly susceptible to the imprecatory *ka*, which casts a slur of some sort or other on the personage so denominated. It is especially common with names of hostile demons.—Besides the other parts of speech represented in the contemptuous *ka* words, we find here one remarkable verb-form containing the suffix. Following are the words which occur.

78. a) *Proper names.*

anantaka, n. of Ćeṣa, a snake-god, Gāruḍ. Up. 2; see *elāpatraka*.

He was regularly called *ananta*.

elāpatraka, n. of a Nāga or serpent-demon, Gāruḍ. Up. 2.

< *elāpatra*, id.

(*mahāilāpatraka* [*mahā-el-*] is another Nāga in the same section.) *elāpatra* is the name of a Nāga, found in the Classical Skt.—This chapter is a charm against serpents, personified as demons. A number of them are listed and exorcized by name. Names in *-ka* predominate (only one out of the 12 names lacks the suffix), and in many cases (as in this one) the same names appear elsewhere without *ka*. It is plain that an imprecatory force is felt in the suffix with all of them.

karkoṭaka, n. of a Nāga, Gāruḍ. Up. 2. See *elāpatraka*.

< *karkoṭa*, id.

kālīka, n. of a Nāga, Gāruḍ. Up. 2. See *elāpatraka*. No **kālī* occurs.

kulīka, n. of a Nāga, Gāruḍ. Up. 2. See *elāpatraka*. No **kuli* occurs.

chāyaka, n. of a demon, AV. 8. 6. 21; prob. imprec.

< *chāyā* (only occurs as common n.)

jāmbhaka, “crusher”, n. of a demon, VS. 30. 16.

< *jāmbhá* n. of a demon, AV.

takṣaká, n. of a Nāga, Gāruḍ. Up. 2, AV. 8. 10. 29, &c.

< *takṣa*, id. (Kāuṣ.)

tāruvilikā, n. of a female demon, AV. 6. 16. 3. Derivation. unknown; prob. imprec. *-kā*.

padmaka, n. of a Nāga, Gāruḍ. Up. 2. See *elāpatraka*.

(and *mahāpadmaka*—same section.) < *padma*, id.

palījaka, n. of a demon attacking women, AV. 8. 6. 2. The proposed etymologies are all merest guesswork; but the *ka* is probably imprecatory.

vāsuki, n. of a serpent-king, Gāruḍ. Up. 2; brother of Çeṣa, who is referred to in the section as *anantaka*. *Vāsuki*, by its ending *i* and Vriddhi, suggests a patronymic formation < *vasuka*; but still the *-ki* may have been felt as imprecatory, in the connection where this passage occurs.

çañkhapulika, n. of a Nāga, Gāruḍ. Up. 2. See *elāpatraka*. No **çañkhapuli* occurs.

çerabhaka (voc.), n. of a *kimīdīn* or hostile demon, AV. 2. 24. 1. < *çerabha*,

which is joined with it in the same stanza. The opening of the exorcism is *çerabhaka çerabha!* (vocatives). Some sort of a serpent or dragon is doubtless referred to. The suffix *-bha* indicates that it is some animal; and the radical part of the word is probably connected with *çīra*—serpent (Pañc.). In any case the suffix, in this word as in *çevrḍhaka*, is plainly imprecatory.

çevrḍhaka, n. of a *kimīdīn*, AV. 2. 24. 2. < *çevrḍha*.

Occurs in the stanza following the one which contains *çerabhaka*; this stanza opens in the same way with a corresponding address—*çevrḍhaka çevrḍha!*—The words are puzzling in this connection, because *çevrḍha* is otherwise an adjective of good signification, meaning “favoring, kindly.” It seems likely that the vague assonance of the words with *çerabha(ka)* suggested their use in this place; although it would be rather bold to suppose that the charm-maker forgot, or did not know, the regular meaning of *çevrḍha* (which was, nevertheless, a rare word). In any case the *ka* is imprecatory.

79. b) *Nouns* (not Proper Names).

armaká, heap of ruins, RV. 1. 133. 3.] < *árma*, id.

ávāsām maghavañ jahi çárdho yātūmátīnām vāilasthānaké armaké mahāvāilasthe armaké. On account of the fact that *árma* is only found as a noun, and that the *ka* is plainly pejorative, I prefer to regard *armaká* (as well as *vāilasthānaká* q. v.) as a noun (*árma* + imprecatory idea), rather than as an adjective, which some commentators prefer. Translate:

“Smite down, O Maghavan, the crowd of these witches into the fearful pit, the heap of ruins;—even into the great pit, the heap of ruins.” It is indeed somewhat awkward to construe these four successive words as nouns in apposition to one another. But the pejorative notion seems so marked in the verse that I am unable to believe that *ka* is the mere adjective-forming suffix.

açvakā, accursed horse, VS. 23. 18 (repeated TS. 7. 4. 19. 1, 2 &c.).
 < *āçva*.

In part of the Açvamedhā-ceremony. The Mahiṣī speaks: *sāsasty açvakāḥ sūbhadrikām kāmpīlavāsīnīm*.—“(If I do not perform the revolting ceremony required of me) this damned horse will sleep with (impregnate) the accursed whore (*sūbhadrikā*) who lives in Kāmpīla.” She does not want to do what she is compelled to do, but knows that if she does not, the benefits she desires from the horse will go to other women. The imprecatory idea is beautifully clear. Not “little” or “contemptible” horse (which would certainly not be said of the sacrificial beast at this solemn occasion), but “this horse, confound it!”—The *sūbhadrikā* (q. v.) is supposed to personate vaguely any hostile or rival woman.

ūlūka (once *urūka*, Āit Br. 2. 7. 10), owl, RV. 10. 165. 4 &c. Onomatopoetic base + *ka*; the owl was a bird of evil omen from the earliest times. Lat. *ulucus* as well as *ulula* point to a prehistoric pejorative.

āīḍakā, ÇBr. 12. 4. 1. 4. Eggeling “a vicious ram,” < *eḍa*. on the ground of the suffix, the associations in the passage, and a similar meaning which the word has in Marāṭhī. Otherwise *āīḍaka* only occurs as an adj. < *eḍa*, with 2 *ka*, meaning “of the sheep *eḍa*.” I think E. is right in his interpretation; ill-omened animals are dealt with in the passage. But as *āīḍa* does not occur as a noun, and as the vriddhi-vowel is therefore inexplicable, I should emend to *eḍaka*.

kanāknaka, a sort of poison, AV. 10. 4. 22. Etymology unknown. Very possibly contains imprecatory *ka*.

kāsikā, cough (as a disease), AV. 5. 22. 12; 11. 2. 22.

< *kās* or *kāsā*.

In 5. 22. 12 *kāsikā* follows directly upon *kās* and *kāsā* in preceding verses, and the suffix is undoubtedly felt as imprecatory (or pejorative).

kuhaka, rogue, cheat, Māitr. Up. 7. 8. < *kuha*, id.
kuṣumbhakā, poison-bag. RV. 1. 191. 15. 16. See § 71.
 < *kuṣūmbha*.

The word may contain imprecatory as well as contemptuous force.

jyākā, accursed bowstring, RV. 10. 133. 1 ff. (repeated as refrain). < *jyā*.

nābhantām anyakēṣāṁ jyākā ādhi dhānvasu. "Let the damned bowstrings of the others, the scoundrels (our enemies), be smashed upon their bows!" Strongly imprecatory, tho a contemptuously belittling idea is also present to some extent.

In AV. 1. 2. 2 *jyākā* may be used for *jyā* for metrical reasons. Certainly no reason for a dim. use of any sort is discernible.

tilvaka, a certain plant, Q. Br. 13. 8. 1. 16; Ācy. &c. < *tilva*, id. only Lexx.; but cf. *tilvīla* (RV.), "fertile."—In the Q. Br. passage it is found in a list of ill-omened trees, and the *ka* was probably felt as pejorative, whether it was so originally or not.

dūṣīkā, impurity from the eyes, VS. 25. 9 &c. < *dūṣī*, id. (*dūṣikā*, Māitr. Up. 1. 3.)

Perhaps originally pejorative, though this force is not prominent in any of the passages where it occurs.

bāddhaka, captive, AV. 6. 121. 3. 4. < *baddhā*, id.

Used of one bound by sin or by hostile magic. Contains some sort of pejorative notion.

mākaka, a kind of evil demon, AV. 8. 6. 12. Perhaps cf. *makara*, a sea-monster. The suffix is doubtless imprecatory.

manaskā, accursed mind, AV. 6. 18. 3. < *mānas*.

adō yāt te hrdī cṛitām manaskām patayīṣṇukām tātas te īrṣyām muñcāmi nīr uṣmānām nīter iva. In a charm against jealousy.—"That accursed restless mind that is located in thy heart,—from it do I let loose thy jealousy, as vapor from a skin." A brilliant example of the strongly imprecatory *ka*. A translation as a simple dim., "little mind" or the like, misses the point entirely; nor is the word contemptuous. It connotes strong disapproval. *tātas* = *mānasas* (*manaskāt te*.)

rūpakā, AV. 11. 9. 15, evil phantom. < *rūpā*, shade, shape.

Appears in a group of hostile spirits invoked to torment enemies. Although none of the commentators appear to have

struck this note, it seems to me clear that we have a pejorative (imprecatory) formation to *rūpá*, which has the meaning "specter" in VS. 2. 30, and "visionary appearance" in Ç. Br. 14. 7. 1. 14. The fem. gender is due to the influence of the other names of demons in the *gloka*, all of which chance to be fem. The translation "female jackal" has no basis except the fanciful identification with Av. *urupi*, which is Lt. *vulpes* and should not be connected with *rūpakā*.

vibhītaka, a certain tree, Ç. Br. 13. 8. 1. 16, among a list of trees declared to have evil names. The same word is also used of the nuts of this tree used as dice, and is in that case a simple dim. (see § 62). < *vibhīta*, id.

viṣadhānaka, cursed poison-receptacle, Mantra Br. 2. 7. 3. < *viṣadhāna*.

The same pada in AV. 2. 32. 6 reads *viṣadhāna*.—See *bhinnaka* § 72, where the passage is given and translated.—I have hesitated long before separating the words *bhinnaka* and *viṣadhānaka*, which occur in the same line,—classifying one as contemp. and the other as imprec.; but the predominance of ideas in either case seems to demand it. Both notions are present in both words, to a certain extent.

viṣātakī, n. or epithet of a poisonous plant, AV. 7. 113. 2.

trṣṭāsi trṣṭikā (-asi Ppp.) *viṣā viṣātakyaṣi pāriverktā yāthā-sasy ṛṣabhāsya vaçéva*. "Rough one, thou art an accursed rough one; *viṣā*, thou art *viṣātakī*; that thou mayst be avoided (be a *pāriverktā* wife), as a barren cow (?*vaçā*) of a bull." *Pāriverktā* is a terminus technicus for a disliked and neglected wife; TS. 1. 8. 9. 1 &c.

The imprecatory character of the word *viṣātakī* is fairly clear, but otherwise it is problematic.—*viṣā* occurs as the name of a plant in Suçr., and is probably here used as such, with intention to pun on *viṣā*, poison.—*viṣātakī* is either 1) the name of a poisonous plant, containing or punned upon as if containing the stem *viṣā*, or 2) an epithet of such a plant, or an epithet applied to the woman against whom the charm is directed, or loosely to both, and containing the base *viṣā* or *viṣā* extended by an element of uncertain value plus the imprecatory suffix *kī* (fem. of *ka*). Can the meter have anything to do with the extra syllable -*ta*? The Ppp. reading gives perfect meter to the whole

line; but it must be admitted that the additional *-asi* inserted in Ppp. has the appearance of a later attempt to improve the meter, which as a matter of fact far from improves the sense.

A striking parallel to *viṣā*: *viṣātakī* is the Classical Skt. equation *bhaṇḍitakī* = *bhaṇḍī*, also n. of a plant. No **bhaṇḍīta* occurs, any more than **viṣāta*. As to the nature of the suffixal element or elements, I cannot pretend to have any opinion further than that the *-kī* is imprecatory.

viṣūcikā, a disease, a form of cholera, VS. 19, 10; TBr. 2. 6. 1. 5.

< and = *viṣūcī*.

visūlpaka (Wh.) or *visūlyaka* (MSS.), a certain disease, AV.

< and = *visūlpā(-lyā)*.

E. g. AV. 9. 8. 5 (*visūlpā* or *-yā* occurring in the same hymn.) The suffix is doubtless imprecatory.—Wh., emending to *visūlpaka*), derives from *vi—Vsrp*. In support of this it may be noted that Suçr. uses *visarpaka* of “a spreading eruption,” like erysipelas; and that the root *vi—srp* is found in VS. with the meaning “to be spread or diffused over.”

vṛścika, scorpion, RV. 1. 191. 16 &c. See § 71 s. v. *kuṣumbhakā*.

The word may be a primary derivative; if its suffix is dim. at all, it is probably rather imprecatory than contemptuous.

vāilasthānakā, a horrible pit, RV. 1. 133. 3. See *armakā*.

< *vāilasthānā*.

Some commentators consider this word an adj., for which there seems to me still less ground than for holding *armakā*, q. v., to be one.

çipavitnukā, a kind of vermin, AV. 5. 23. 7. Probably imprecatory; cf. *ejatkā* (§ 81) in same verse. Derivation unknown.

sarabhaka, a kind of grain-devouring insect, Adbh. Br. (in I. St.) 1. 40. 5, 6. Probably imprec. < *sarabha* (with the animal suffix *-bha*). The word *sarabha* is only found as the name of a monkey (Rāmaṭup. Up.).

sūbhadrikā, courtesan, VS. 23. 18. Cf. “Freudenmädchen.”

< *sūbhadra*.

See s. v. *açvakā*; see also § 67. The suffix in this passage is plainly imprecatory (perhaps also contemptuous), tho it may have been originally endearing. The Mahiṣī uses this epithet as an invective against a (not necessarily definite) hostile or rival woman, whom she fears the horse will favor if she does not perform her disgusting share in the rite.

sphūrjaka, n. of a plant, said to be ill-omened, Ç. Br. 13. 8. 1.

16. *sphūrja*, id., only Lexx. Prob. an imprecatory formation.

80. c) *Adjectives*.

ūnaka, defective, lacking. Çāṅkh Çr. 7. 27. 27. < *ūná*, id.

kātuka, sharp, bad, RV. 10. 85. 34 = AV. 14. 1. 29.

< *kaṭu*, id.

kṛtaka, artificial, unreal, false, Gāuḍap. 3. 22. < *kṛtá*, made.

khárvikā, mutilated, AV. 11. 9. 16. Imprec. < *kharvá*, id.

khárvikām kharvavāsīnīm, of a female demon.

trṣṭikā, rough (imprec.) AV. 7. 113. 1, 2—see s. v. *viṣātakī*

§ 79.

< *trṣṭā*.

dūrakā, far off RV. passim; AV. 10. 4. 9. < *dūrā*, id.

Seems to be generally used in imprecatory sense; either

1) applied to dangers and enemies, which are desired to be "at a distance," implying an imprecation (as RV. 9. 67. 21; 9. 78. 5; AV. 10. 4. 9 of hostile serpents); or 2) if used of other things, usually with a deprecatory idea, as RV. 10. 58. 1—"Thy spirit which hath departed to a distance (as it should not have done), to Yama son of Vivasvant, that we make to return hither"—*yāt te ... māno jāgāme dūrakām* (of the soul of a dying man).

nāgnaka, *ikā*, naked, AV. 8. 6. 21—applied to demons.

< *nagná*.

Also used of wanton women. Imprecatory.

nirmītaka, conjured up, illusory, Gāuḍap. 4. 70. < *nirmīta*.

"Fixed, arranged," ppp. of *nis*—*Vmi*.—Of the illusions and tricks performed by magicians.

patayīṣṇukā, fluttering, unstable (imprec.) AV. 6. 18. 3.

See *manaskā* § 79.

< *patayīṣṇú*.

pāpaka, bad, evil. Ç. Br. 13. 5. 4. 3 &c. < *pāpá* (either acc.).

praticikā, AV. 19. 20. 4—of uncertain mg.; probably imprec.

< *praticī*, fem. of *pratyāñc*. Perhaps a noun—"offense"?

sanakā, old (imprec.) RV. 1. 33. 4 &c.; in this passage at least strongly imprecatory.

< *sána*, cf. *senex*.

dhānor údhi viṣuṇák té vyāyann úyajvānaḥ sanakāḥ prētim īyuh

"From the dhanu they fled away pellmell (*viṣuṇák*—in all directions), the old rascals who give no offering."¹

¹ Whether the *k* of *viṣuṇák* is also felt as having some sort of pejorative force is doubtful. The adverbs in *-k* (see § 27) do not otherwise show any signs of such value.

81. d) *Participles.*

ejatká, (subst.) kind of hostile insect, AV. 5. 23. 7.

< *ejant*, trembling.

Prob. imprec.; cf. *çipavitnuká* (§ 79) in same verse.
jyotāyamānaká, AV. 4. 37. 10 (edd.; MSS. -*maka*).

< *jyotāya-māna* pr. p. med.

epithet of demons; imprecatory dim.; “damned little twinklers.”

82. e) *Pronominal adjectives.*

anyaká, other (imprec.).

< *ānya*.

RV. 10. 133. 1—see *jyāká*, § 79.

RV. 8. 39. 1 fin.—*nābhantām anyaké samé* (of enemies):
 “Let the others, curse them! be crushed, all together!” See
 also § 74, contemptuous dim.

sarvaká, all (imprec.), AV. 1. 3. 6—9.

< *sārva*.

evā te mūtram mucyatām bahīr bāl īti sarvakām

“So let thy urine be released, out of thee, splash! the whole
 horrid mess.”—In a charm against strangury and retention
 of feces.

83. f) *Adverb.*

ārakāt, from a distance, Ç. Br. 3. 2. 1. 19 &c.

< *ārāt*.

In the passage named there seems to be at least a de-
 precatory force discernible; it is said of a woman: “she hath
 disdained me from a distance (*ārakāt*),” i. e. rejected my
 advances with haughty scorn.

84. g) *Verb form.*

yāmaki, Çāṅkh Br. 27. 1, “I go basely, disgracefully”.

< *yāmi* “I go”.

no tv evānyatra yāmaki puñçalyā ayanam me astīti.

“Nor will I basely go over to another (meter than the
anuṣṭubh; otherwise one would say) I am like a common
 prostitute.”

Brilliantly explained by Aufrecht—Z. d. d. mgl. Ges. 34 p.
 175—6, and since then almost universally accepted.¹—Some
 Hindu grammarians prescribe the use of the suffix with any
 finite verb form, and especially with the imperative.—I cannot
 here go into the very interesting, but more than problematic,
 questions raised by Aufrecht as to further parallels for this
 use of the suffix with verbs.

¹ Boehtlingk accepted it at first, but later in the Abh. d. kgl. sächs. Ges.
 d. Wiss. (23 apr. 1897) attacked it—without sufficient reason, in my opinion.

(IV. Pejoratives:) 3. **Obscene Diminutives.** 13 words.

85. These belong to a certain style of popular humorous composition which crops out in one or two places in the Veda. They are related by their erotic character to the affectionate diminutives on the one hand, and by their debased vulgarity to the pejoratives on the other. Some of the examples also show a sort of playfully contemptuous force. Many of the passages are so filthy that they are scarcely translatable; and indeed most commentators either omit their translation or delicately veil them under decent Latin disguises. The use of a diminutive suffix with such words and in such passages is common to all languages, and easily comprehensible. Adjectives and pronouns take the same suffix by attraction, being colored by the nouns they are connected with (cf. § 60).

The passages of this nature found in the Veda are few but striking. Following are the words which occur.

86. Word list of Diminutives of Obscenity.

alpakā, ikā, tiny, RVKh. 5. 22. 3 = (except pada *d*) AV. 20. 136. 3. < *ālpa*.

yād alpikā svalpikā karkandhukēva pācyate
vāsantikam iva tējanam yābhyamānā vī namyate.

An obscene verse; the adjectives *alpikā* and *svalpikā* go not with *karkandhukā* (q. v. § 62), but with the understood subject of the verbs (viz. the female organ).

asakāū, that (obs.), VS. 23. 22, 23 (the verses also repeated with minor variants in other texts, see Vedic Concordance). < *asāū*.

VS. 23. 22—*yakāsakāū cakuntikāhālag iti vāñcati āhanti gabhē páso nīgalgalīti dhāarakā*.

23—*yakó sakāū cakuntakā āhālag iti vāñcati vívakṣata iva te mūkham ādhvaryo mā nas tvām abhībhāṣathāḥ*.

Translation of 22—"That little birdie (obs.) which bustles about with the sound *āhālag*—thrusts the phallus into the cleft; the female organ (see *dhāarakā*) oozes (or, trembles)."

The verses are both filthy and not entirely clear in syntax. The Adhvaryu addresses the verse just translated to the women, at a certain stage of the Aṣvamedha ceremony.

The women reply with vs. 23, which is equally ribald and still more confused as to sense; it evidently includes a scoff at the Adhvaryu.

These verses are repeated, in whole or in part, and with minor variants, TS. 7. 4. 19. 3 (*dhāṇikā* for *dhāarakā*); MS. 3. 13. 1; Ç. Br. 13. 2. 9. 6; 13. 5. 2. 4 &c. (see Vedic Concordance).

kārṇaka, AV. 20. 133. 3, an obscene slangy expression applied to the position of the two legs spread apart. < *kārṇa*.

dhāṇikā—the female pudendum—TS. 7. 4. 19. 3 (see *asakāū*, end), AV. 20. 136. 10, for *dhānikā*—RVKh. 5. 22. 8; cf. further *dhāna*. < *dhāna* "receptacle."

maṇḍūra-dhānikī (voc.), RV. 10. 155. 4, supposed to be a Bahuvrīhi cpd. meaning "having an impure pudendum."

dhāarakā, the female pudendum (slangy-humorous).

< *dhāra* "holder."

VS. 23. 22 (see *asakāū*); Ç. Br. 11. 6. 2. 10.

maṇḍūrikā (voc.), AV. 20. 131. 13, emendation of R-Wh. for *maṇḍūriti*, "vile woman" (?), cf. *maṇḍūra-dhānikī* s. v. *dhānikā*.

muṣkā, testicle, RV. 10. 38. 5 &c; du. female organ—AV. 6. 138. 4 &c. Obscene-slangy expression. < *mūs*, mouse.

yakā, which (obs.), VS. 23. 22, 23 &c.—see *asakāū* < *yā*.

See also § 75.

çakuntakā, *ikā*, birdie (obs.), VS. 23. 22, 23—see *asakāū*.

See also § 71.

< *çakūnta*.

çlakṣṇikā, slippery, AV. 20. 133. 5.

< *çlakṣṇā*.

Of the sexual organs in coition; obscene slangy expression.

sulābhikā (voc.), easily won, RV. 10. 86. 7.

< *su-Vlābh* cf. *lābha*.

Addressed by Vṛṣakapi to Indrāṇī in a very obscene passage. See § 16. Whatever the original force of the suffix in this word, it seems probable that it was felt in this passage as having dim. (obscene) value.

(*sv*)*alpikā*, very tiny (of the female organ), AV. 20. 136. 3—see *alpakā*.

hāriknikā, bay mare (dim., of obscenity?), AV. 20. 129. 3—4.

< **hāriknī*, f. of *hārīta*.

(= RV.Kh. 5. 15. 1.)—The whole passage is riddlesome; it is very likely of obscene application.

AV. 20. 130. 11.—RWh. read *énī hāriknikā hāriḥ* for the unintelligible MSS. reading. The same verse in RVKh. 3. 15. 8 has an equally senseless MS. reading. Even the emendation is obscure enough as to its real application,—which may indeed be said of the entire hymn.

V. The Generic Diminutive. (4 words.)

87. By this I mean the suffix *ka* applied to words denoting masculinity and femininity to form derivatives with meanings "male" and "female" respectively. The striking German parallels "Männchen" and "Weibchen" suggest that the suffix was probably diminutive in origin. It may have begun to be used with pet domestic animals, or in a similar way; at any rate the fact is, that "little man" came in Skt. as in modern Germ. to mean "male."

88. Prof. von Schroeder, in his article on the Apālā-hymn (RV. 8. 80), points out that *vīrakā* (vs. 2) must be used in this sense, since it is applied to Indra. Indra was the very emblem of virile power. It was natural enough, therefore, to call him *vīrakā*, "male" *par excellence*, while it would be absurd to suppose that he was addressed directly (the word is voc.) as "O little man!" or "Thou wretched manikin!"

maryakā, RV. 5. 2. 5, likewise means "male," being obviously contrasted with female animals (see the passage); it could not mean "Stierlein," as Grassmann renders it.

89. The feminine counterpart, which neither v. Schroeder nor anyone else seems to have noted, is *dhénukā*, "Weibchen," "female" of any animal or of the human species,—not "milch-cow." This becomes clear upon an examination of the passages where the word occurs.

So Pañcav Br. 25. 10. 23 *açvām ca puruṣīm ca dhenuke dattvā*—"giving two females, to wit, a mare and a woman."

Kāty Gr. 24. 6. 8 *tasyām aṣvapuruṣyāu dhenuke dadyuh*—"in it they offer a female horse-and-human-being" (note *aṣva* is not the fem. stem, but common gender. As in German, when "Weibchen" limits a noun, the noun stem keeps its masculine (i. e. common) form: Froschweibchen &c.)

Similarly Āçv. Gr. 12. 6. 30.

AV. 3. 23. 4—in a charm for fecundity in a woman:

sā prasūṛ dhénukā bhava—"Be thou a fruitful female!" (not "milch-cow").

The word *mahīlukā*, AV. 10. 10. 6, used as an epithet of the cow, probably means nothing more than "female," "Weibchen," being derived from *mahilā* "woman."

The vowel *-u-* in *mahīlukā*, instead of *-ikā* which we should expect, is apparently due to the analogy of *dhénukā*.—The lengthening of the *i* in the second syllable is an instance of that widespread tendency to iambic cadence which is especially

marked in the language of the Veda. There are a number of parallels which might have been pointed out within this very treatise; but they are mostly self-evident.

VI. Diminutive of Femininity.

90. From the diminutive and endearing uses of the suffix was developed a tendency of the derivative *kā* (*ikā*) to be used merely as a mark of the feminine gender, when the primary word either had common gender, or its feminine character was not marked by its ending; or, when the primary word was grammatically masc. or neut. and the writer desired to treat it as a fem. Sometimes there is to our minds no very clear reason for putting the word in the fem. gender; but that does not alter the facts, nor greatly weaken our position. It is sufficient that we frequently find a fem. noun in *kā* (*ikā*) from a masc., neut. or common noun without *ka*, and without any other noticeable difference between the two.—The association of the diminutive idea with femininity is not rare in all languages and periods, and is easily comprehensible.—There are few examples in the Veda,—as is true also of the endearing dim., to which this is closely related. In the later language it is commoner, though never very common.

91. The examples here given are not exhaustive, even for the Veda, but they are some of those which show most reason for the use of the fem. diminutive.—Whether *dhénukā* and *māhīlukā* (see § 89) have any right to be counted here is very questionable. Certainly this force of the suffix *ka* is quite distinct from the Generic Dim., to which those two words belong. (8 words.)

pradātrikā, giver (fem.), MS. 2. 5. 7. < *pradātṛ-*, giver.
candrīkā, moon (as fem.), Rāmāp.Up. 24. < *candrá* (masc.).
kūṣṭhikā, dew-claw, spur? AV. 10. 9. 23 &c. < *kūṣṭha*, entrails.
madhyamikā, middle finger, Prāṇ.Up. 1. < *madhyamā*.
pravalhikā, an enigma,—challenge; ĀitBr. 6. 33 &c. < *pravalha*.
nyastikā, n. or epithet of a plant, AV. 6. 139. 1. < *nyastā*.

The plants (rushes) were “thrown down” (*nyastā* < *ni-Vas*) as a seat for the bride in the marriage ceremony. Cf. AV. 14. 2. 22 where *ni-Vas* is used in connection with the same performance; and see my paper on the subject,—I. F. 24. 291.
kūṭhārikā (in *pāda-k.*, a position of the feet, ÇGr. 4. 8),
 < *kūṭhāra*; “ax,” or “little ax.” No particular sign of dim. use.
bhūmipācakā, a plant, = *-ca* (masc.).—Sāmav.B. 2. 6. 10.

Chapter V.

Other Ka Suffixes.

The Suffix *ika*. § 92—94.

92. a) Without Vriddhi.

1) With meaning "having, possessing" (= 3 *ka*)—(2 words).
tūṇḍika (AV.), having a tusk or tooth, < *tūṇḍa*.

paryāyikā (AV.), having (i. e. composed in) strophes, < *paryāyā*.

2) With meaning "of," "belonging to" &c. (= 2 *ka*). Ad-
 jectival, primarily. (13 words.)

khāṇḍika (B.S.) < *khāṇḍa*.

godānika (S.) < *godāna* (cf. *gāud-*, § 94).

gonāmika < *gonāmā*.

jyotiṣṭomika (S.) < *jyotiṣṭoma*.

deçika (U.) < *deçā*.

pitṛmedhika (U.) < *pitṛmedha*.

mahāvratika (S.) < *mahāvratā*.

yamika (SV.B.) < *yamā*.

-yūthika (S.) < *yūthā*.

lalāṭika (S.) < *lalāṭa*.

-vyomnika (U.) < *vyòman*.

çāṇḍika (RV.) < *çāṇḍa*, patronymic.

ṣoḍaçika (B.) < *ṣoḍaçā*; *ṣoḍaçika* = "connected with the 16-partite Stotra."

Three other words, which may have either the suffix *ika* or its equivalent 2 *ka*; see § 52.

93. b) With Vriddhi. Meaning always = 2 *ka*, "of," "connected with" &c. Especially common in the Sūtras; infrequent before them. Not one case in RV.—Only two in AV. (*vārṣika*, *vāsantika*).—In all the Saṁhitās and Brāhmaṇas only 16 cases (nearly all in Br.), against 64 found for the first time in Sūtras. The Upaniṣads add 11 which are not found in the other early literature; occurrences are much less common than in the Sūtras.

Double Vriddhi,—i. e. vriddhi of the principal vowels of both parts of a compound primitive—appears in the Veda only three times, to my knowledge: *dārçapāurnamāsika* (Çāṅkh.Çr. 5. 18. 7) < *dārçapūrnamāsā*; *sārvavāidika* (Kāuç. 67) < *sarva-veda*; and *ṣāṭhkāuçika* (Kāuç.) *ṣaṣ-koça*. Other instances in later language.

94. *Word-list.* Suffix *ika* with Vriddhi (*āgnika* = of or pertaining to Agni, and so forth). (105 words.)

āgnika (S.) < *agní*.

āgniṣṭomika (B.) < *agnīṣṭomá*.

āgnyādheyika (S.) < *agnyādhéya*.

ājāvika (S.) < *ajāví*.

ādhikārika (S.) < *adhikāra*.

ādhyātmika (U.) < *adhyātmá*.

ādhyāyika (U.) < *adhyāya*.

ādharika (B.S.) < *adhvará*.

ānumānika (S.) < *anumāna*.

ānuyājika (S.) < *anuyājá*.

āparāhnika (S.) < *aparāhna*.

ābhicaraṇika (S.) < *abhicaraṇa*.

ābhicārika (S.) < *abhicārá*.

ābhiplavika (S.) < *abhiplavá*.

ābhyudayaika (S.) < *abhyudaya*.

āvadānika (S.) < *avadāna*.

āvika (S.U.) < *āvi*.

ācva-medhika (B.S.) < *açva-medhá*.

āikāhika (B.S.) < *ekāhá*.

āiṣṭika (S.U.) < *īṣṭi*.

āuttaravedika (B.) < *uttaravedí*.

āupavasathika (S.) < *upava-sathá*.

kṣāumika (S.) < *kṣumá*.

gāudānika (S.) < *godāna*.

cāturthāhnika (S.) < *caturthāhan*.

cāturthika (S.) < *caturtha*.

cāturdhākāraṇika (S.) < *caturdhākāraṇa*.

cāturviṇṇika (S.) < *caturviṇṇá*.

chāndomika (S.) < *chandomá*.

jyāiṣṭhasāmika (S.) < *jyēṣṭha-sāman*.

tādarthika (S.) < *tadārtha*.

trāivarṣika (S.) < *tri-varṣa*.

dākṣiṇāgnika (S.) < *dakṣiṇāgní*.

dārṣapūrṇamāsika (S.) < *dar-*

ṣapūrṇamāsá (Double Vrid-dhi).

dāṣarātrika (B.S.) < *daṣarātrá*.

dhārmika (U.) < *dhárma*.

nāstika (S.U.) < *na-asti* (cf. *ās-tika*, Cl.).

nāimittika (S.) < *nimitta*.

nāiyamika (S.) < *niyama*.

nāiṣṭhika (S.) < *niṣṭhā*.

nāiṣṭhika (U.) < *niṣṭhā*.

pāñcamāhnika (S.) < *pañcamāhan*.

pāramārthika (U.) < *paramārtha*.

[*pārṣṭhika* (S.) < *prṣṭhyā*- Suffix 2 *ka*—see § 29 a.]

pāunarādheyika (S.) < *puna-rādhéya*.

pāūruṣamedhika (B.) < *puru-samedhá*.

pāurvāhnika (S.) < *pūrvāhna*.

prākaraṇika (S.) < *prakaraṇa*.

prāgāthika (S.) < *pragātha*.

prātinidhika (S.) < *pratinidhi*.

prādeṣika (S.) < *pradeṣa*.

prāyaścittika (S.) < *prāyaścitta*.

brāhmāudānika (S.) *brahmāudānā*.

bhāktika (S.) *bhaktí*.

mādhuparkika (S.) < *madhu-parká*.

yājñika (S.U.) < *yajñá*.

yādṛcchika (U.) < *yadṛcchā*.

rājasūyika (S.) < *rājasūya*.

lāghavika (S.) < *lāghava*.

lāukika (S.) < *loká*.

vāyovidyika (B.) < *vayovidyā*.

vāruṇapraghāsika (S.) < *varu-ṇapraghāsá*.

vārṣaṇṭika (S.) < *varṣaṇṭa*.
vārṣika (AV. +) < *varṣá*.
vāsantika (AV. +) < *vasantá*.
vāikalpika (S.) < *vikalpa*.
vāitānika (S.) < *vitāna*.
vāidika (U.) < *vēda*.
vāiṣeṣika (S.) < *viṣeṣa*.
vāiṣvadevika (S.) < *vāiṣvadevá*.
vrātika (S.) < *vratá*.
ṣākunika (S.) < *ṣakuná*.
ṣācvatika (S.) < *ṣācvaṇt*.
ṣātkāuṣika (S.) < *ṣaṣ-koṣa*.
 (Double Vriddhi.)

ṣāḍahika (S.) < *ṣaḍahá*.
sāmvatsarika (B.) < *sāmvatsará*.
sāṃṣaṇṭika (B.) < *sāṃṣaṇṭá*.
sāṃṣayika (S.) < *sāṃṣaya*.
sāṃsiddhika (U.) < *sāṃsiddhi*.
sāṃgrāmika (S.) < *sāṃgrāma*.
sāṃghātika (S.) < *sāṃghātá*.
sāttrika (B.S.) < *sattrá*.
sāttvika (U.) < *sattvá*.
sāṃnipātika (S.) < *sāṃnipāta*.
sāptamika (S.) < *saptamí*.
sāptarātri (B.) < *sāptarātrá*.

sāmayācārika (S.) < *samayācāra*.
sānavāyika (S.) < *sānavāya*.
sāmika (S.) < *sāman*. (See § 38.)
sāṃpātika (S.) < *sāṃpāti*.
sāṃpradāyika (U.) < *sāṃpra-*
dāya.
sārvakāmika (S.) < *sarvakāma*
 (as n.).
sārvakālika (S.) < *sarvakāla*.
sārvayañjika (S.) < *sarvayañña*.
sārvavarṇika (S.) < *sarvavarṇa*.
sārvavāidika (S.) < *sarvaveda*.
 (Double Vriddhi.)

sāvika (S.) < *savá*.
sāugandhika (B.) < *sugandha*.
sāutrāmaṇika (B.) < *sāutrā-*
maṇí.
sāumika (S.) < *sóma*.
stāubhika (S.) < *stobha*.
svābhāvika (S.U.) < *svabhāva*.
svārasāmika (S.) < *svārasāman*.
hāviryajñika (S.) < *haviryajñá*.
hāimantika (VS.TS. +) < *he-*
mantá.
hāutrika (S.) < *hotrá* (or *hótr*).

The Suffix *aka*. 95—97.

95. For 1 *aka*, see § 16, where the examples are quoted. (2 words.)

2 *aka*.—Nouns of action from verb stems. Usually neuter; one or two fem. See § 17. (8 words.)

abhiméthikā (CBr.), ribald talking, < *abhi-Vmīth*.

-ācaka in *ānācaka* (CBr.), not eating, fasting (as noun), < *Vāc*.

codaka (KātyGr.), invitation, direction, < *Vcud*.

jīvikā (U.), manner of life, < *Vjīv*? But cf. *jīvá*, life. Perhaps secondary.

pātaka (S.U.), sin, fall, < *Vpat*? But cf. *pāta*; very likely secondary.

pūraka (U.), "filling" of the lungs, inspiration, < *Vpr*.

prakṣepaka (U.), throwing (noun), < *pra-Vkṣip*.

recaka (U.), expiration, < *Vric* (cf. *pūraka*).

Cf. also *pravalhikā* < *pravalha*, n., or from *pra-Vvalh*; § 91.

The noun *kumbhaka*, "inflation" (of the breath-passages, i. e. keeping them full of air, a religious exercise) Amṛt.Up. 9 *et alibi*, gets its *-ka* by levelling from the nouns *pūraka* and *recaka* (see above), which are found in close juxtaposition to it (they being also religious exercises). *Kumbhaka* is of course formed from the noun *kumbhá* (because the appearance of a person performing the exercise suggested a pot), while the other two are formed by the suffix *aka* from roots.

96. 3 *aka*.—Participial adjectives and nouns of agent. At first only the latter use is found. All the Vedic cases outside the Upaniṣads, except two in the Sūtras, are exclusively used as nouns (of agent), not as adjectives. In the Upaniṣads the two uses are found mingled about as in later Skt.—The only words which appear before the Upaniṣads are:

- AV.:—{ *pīyaka*, n. of a class of demons; "abuser"? $V\overline{pīy}$.
 { *kṛttikā*, pl. the Pleiades (as a sword); $V\overline{kṛt}$. See § 20.
 VS.:—{ *abhikrōṣaka*, reviler, $abhi-V\overline{krūṣ}$.
 { *vilāyaka*, soother, $vi-V\overline{lī}$.
 Br.:—{ *īkṣaka* (QBr.), spectator, $V\overline{īkṣ}$.
 { *paripṛcchaka* (GopBr.), inquirer, $pari-V\overline{prcch}$.

and four words quoted in Whitney's Verb-forms as primary derivatives from the Brāhmaṇas, which may belong here; I have not been able to find where they occur. They are:

dhuvaka- $V\overline{dhū}$.

pātaka- $V\overline{pat}$.

lambhaka- $V\overline{lambh}$.

sāraka- $V\overline{sṛ}$.

- Sūtras:—{ *avabhedaka*, "splitter," epithet of headache, $ava-V\overline{bhīd}$.
 { *upāsaka*, servant, $upa-V\overline{ās}$.
 { *khādaka*, eater, $V\overline{khād}$.
 { *prekṣaka*, spectator; as adj. deliberating on, $pra-V\overline{īkṣ}$.
 { *vināyaka*, n. of demons, $vi-V\overline{nī}$.
 { *saṃjīvaka*, animating, $saṃ-V\overline{jīv}$.

The remaining words are all Upaniṣadic, and a majority of them are adjectival (participial) in meaning. There are signs of a tendency for these words to take the meaning of the *causative* of the verb-root from which they are derived; so, e. g., *tāraka* „one who takes across or saves;" *pravartaka* "one who sets in motion." In the Classical language this tendency became very prominent, and the number of such causative words in *-aka* is large, as will be shown in Part II of this book.

97. In this list, which includes all Vedic words in 3 *aka*, the *roots* are listed alphabetically; roots compounded with prepositions are placed under the simple roots. The accent was on the root-syllable regularly. (45 words: 40 different roots.)

<i>añj + vi</i>	<i>vyañjaka.</i>	<i>nī + vi</i>	<i>vināyaka.</i>
<i>aṭ</i>	<i>āṭikī</i> (? n. pr.).	<i>paṭ</i>	<i>pāṭaka</i> (?).
<i>asūy</i>	<i>asūyaka.</i>	<i>pad + ud</i>	<i>utpādaka.</i>
<i>āp + vi</i>	<i>vyāpaka.</i>	<i>pīy</i>	<i>pīyaka.</i>
<i>ās + upa</i>	<i>upāsaka.</i>	<i>prech + pari</i>	<i>pariprechaka.</i>
<i>īkṣ</i>	<i>īkṣaka.</i>	<i>bhās + ud</i>	<i>udbhāsaka.</i>
<i>+ pra</i>	<i>prekṣaka.</i>	<i>bhid + ava</i>	<i>avabhedaka.</i>
<i>kṛ</i>	<i>kāraka.</i>	<i>muc</i>	<i>mocaka.</i>
<i>kṛt</i>	<i>kṛttikā</i> (see above, and also § 20).	<i>yac</i>	<i>yācaka.</i>
<i>kṛp + sam</i>	<i>samkalpaka.</i>	<i>yaj</i>	<i>yājaka.</i>
<i>kruç + abhi</i>	<i>abhikrōçaka.</i>	<i>rudh + ni</i>	<i>nīrodhaka.</i>
<i>khād</i>	<i>khādaka.</i>	<i>lambh</i>	<i>lambhaka</i> (?).
<i>gras + ud</i>	<i>udgrāsaka.</i>	<i>lī + vi</i>	<i>vilāyaka.</i>
<i>cint</i>	<i>cintaka.</i>	<i>vac</i>	<i>vācaka.</i>
<i>jap</i>	<i>jāpaka.</i>	<i>vṛ</i>	<i>vāraka.</i>
<i>jīv + sam</i>	<i>samjīvaka.</i>	<i>vṛt + ni</i>	<i>nivartaka.</i>
<i>tṛ</i>	<i>tāraka.</i>	<i>+ pra</i>	<i>pravartaka.</i>
<i>dā</i>	<i>dāyaka.</i>	<i>+ sam</i>	<i>samvartaka.</i>
<i>+ pra</i>	<i>pradāyaka.</i>	<i>vraj + pari</i>	<i>parivrajaka.</i>
<i>dīp + pari</i>	<i>paridīpaka.</i>	<i>sādh</i>	<i>sādhaka.</i>
<i>dhu</i>	<i>dhuvaka</i> (?).	<i>sṛ</i>	<i>sāraka</i> (?).
<i>nī</i>	<i>nāyaka.</i>	<i>sev</i>	<i>sevaka.</i>
		<i>hīns</i>	<i>hīnsaka.</i>

The Suffix *uka*. §§ 98—99.

98. (For Secondary *uka*, see § 21, where supposed examples are quoted.) *Primary*. Words of present-participle meaning (besides *ā-lambhukā*, see § 24, with gerundival meaning) from verbal roots. Practically limited to the Brāhmaṇa language (see §§ 22—24). Of 71 Vedic words all but four are found in the Brāhmaṇas. These four are:

<i>sānuḥ</i> (RV.), <i>Vsan</i> .	<i>vikasuka</i> (AV.), <i>vi-Vkas</i> .
<i>ṛdhnuka</i> (S.), <i>Vrdh</i> .	<i>lambhuka</i> (U.), <i>Vlambh</i> .

The AV. has furthermore three words which are also found in the Brāhmaṇas, viz: *ghātuka* (*Vhan*), *a-pramāyuka* (*pra-Vmī*), *samkasuka* (*sam-Vkas*). This makes *five* pre-Brāhmaṇic in-

stances; for the YV. Sainhitās proper do not contain a single instance, so far as recorded. Following are the 71 Vedic words I have noted, arranged alphabetically under the 57 roots. On the forms of the roots, see § 24. The accent is on the root-syllable, whether the root is simple or compound,—unless *a*-privativ is prefixed, in which case it has the accent. The only exceptions are *sānukā* (RV.), *vī*- and *sām*-*kasuka* (AV.), which date from the formative period of the suffix; *sānukā* was not felt as *Vsan* + suffix *-uka*, but as an *u*-base from *Vsan* (*sanoti*) + suffix *-ka*.

99. <i>açanāya</i>	<i>açanāyuka</i> .	<i>naç</i>	<i>nañçuka</i> .
<i>i + abhi</i>	<i>abhyāyuka</i> .	<i>pat + parā</i>	<i>parāpātuka</i> .
<i>+ vi</i>	<i>vyāyuka</i> .	<i>pad + pra</i>	<i>prapāduka</i> .
<i>ṛ</i>	<i>āruka</i> .	<i>pis</i>	<i>pēsuka</i> .
<i>ṛt</i>	<i>ārtuka</i> .	<i>pus</i>	<i>poşuka</i> .
<i>ṛdh</i>	<i>ārdhuka</i>	<i>bandh + ud</i>	<i>udbāndhuka</i> .
	<i>ṛdhnuka</i> .	<i>bhid + vi</i>	<i>vibhinduka</i> .
<i>+ sam</i>	<i>samārdhuka</i> .	<i>bhū</i>	<i>bhāvuka</i> .
<i>+ ā</i>	<i>ārdhuka</i> .	<i>+ parā</i>	<i>parābhāvuka</i> .
<i>+ vi</i>	<i>vyārdhuka</i> .	<i>bhrañç + pra-</i>	<i>prabhrāñçuka</i> .
<i>kam</i>	<i>kāmuka</i> .	<i>mad + ud</i>	<i>unmāduka</i> .
<i>kas + vi</i>	<i>vīkasuka</i> .	<i>man + abhi</i>	<i>abhimānuka</i> .
<i>+ sam</i>	<i>sāmkaşuka</i> .	<i>mī + pra</i>	<i>pramāyuka</i> .
<i>kr</i>	<i>kāruka</i> .	<i>muḥ</i>	<i>mōhuka</i> .
<i>kṛ + prā</i>	<i>prākāruka</i> .	<i>mṛ</i>	<i>māruka</i> .
<i>kram + apa</i>	<i>apakrāmuka</i> .	<i>mṛj + nis</i>	<i>nirmārguka</i> .
<i>+ upa</i>	<i>upakrāmuka</i> .	<i>mrit + nis</i>	<i>nirmretuka</i> .
<i>kşudh</i>	<i>kşódhuka</i> .	<i>yaj</i>	<i>yājuka</i> .
<i>gam + ā</i>	<i>āgāmuka</i> .	<i>ruc</i>	<i>rócuka</i> .
<i>grah</i>	<i>grāhuka</i> .	<i>rudh + apa</i>	<i>aparódhuka</i> .
<i>car + abhy -ava</i>	<i>-abhyavacār-</i>	<i>ruh + abhy-ā</i>	<i>abhyāróhuka</i> .
	<i>uka in ān-a</i> .	<i>lambh</i>	<i>lambhuka</i> .
<i>cyu + pra</i>	<i>pracyāvuka</i> .	<i>vad + abhi</i>	<i>(an)abhivāduka</i> .
<i>jān</i>	<i>jānukā</i> .	<i>vid (1)</i>	<i>véduka</i> .
<i>ji</i>	<i>jāyuka</i> .	<i>vid (2)</i>	<i>véduka</i> .
<i>dañç</i>	<i>dāñçuka</i> .	<i>vṛ</i>	<i>vāruka</i> .
<i>das + upa</i>	<i>upadāsuka</i> .	<i>vṛş</i>	<i>vārşuka</i> .
<i>dah</i>	<i>dāhuka</i> .	<i>veşṭ</i>	<i>vēşṭuka</i> .
<i>+ nis</i>	<i>-nirdāhuka in ā-n</i> .	<i>çuş + ud</i>	<i>ucchóşuka</i> .
<i>nam + upa</i>	<i>upanāmuka</i> .	<i>çṛ + sam</i>	<i>samñçāruka</i> .
<i>naç</i>	<i>nāçuka</i> .	<i>sad + apa-ni</i>	<i>apanişāduka</i> .

<i>san</i>	<i>sāmuká.</i>	<i>han</i>	<i>ghátuka.</i>
<i>sthā</i>	<i>sthāyuka.</i>	<i>hṛ</i>	<i>hāruka.</i>
+ <i>upa</i>	<i>upasthāyuka.</i>	+ <i>pra</i>	<i>prahāruka</i>
+ <i>prati</i>	<i>pratisthāyuka</i> in <i>á-p.</i>	<i>hlād</i>	<i>hlāduka</i>
+ <i>praty-ud</i>	<i>pratyutthā-</i> <i>yuka</i> in <i>a-p.</i>	<i>hṛ + vi</i>	<i>vihvāruka.</i>

The Suffix *ūka*—see § 25, where all quotable examples are given. (3 words.)

The Suffix *īka*. See § 26. (20 words.)

100. a) Verbal adjectives or nouns of agent from Verbal bases.
(*ācarīka*, AV., tearing pains; < *āVçr̥* in dissyllabic form *çarī*; primary *ka*.)

-*rjīka*, RV., AV., gleaming; *Vr̥j* (in *árjuna*, *rjrá*, *rjīti*).

In *āvir-*, *bhā-*, *gó-rjīka*. That the word ever means “mingled with,” except in a purely secondary way, I do not believe. *gó-rjīka* is commonly rendered “mixed with milk,” but more accurately it means “milk-shining,” „gleaming with milk” (of the soma-mixture).

dūṣīka, AV. n. of demons, “spoilers;” *Vdus̄* (*dūṣ*).

dr̥çiká, TS., beholder, *Vdr̥ç*.

dṛbhīka, RV., n. of a demon, *Vdr̥bh-* weave, tie.

[*parpharīka*?—RV. 10. 106. 6.—BR. merely quote Sāy.—

“Zerreisser oder Erfüller;” other comm. have various guesses; nothing certain. The whole hymn is late, and purposely mystical and obscure. With reference to *turphārī*, which is closely connected with it, I should suppose that *parpharīka* is a secondary formation to **parpharī*; but it might be primary, from the root of *parpharati* (next verse). Ludwig “zerstreuend,” Grassmann “Gaben austreuend.”]

(*viçarīka*, AV., a disease; primary *ka*—see *ācarīka*. But cf. *viçarā*.)

vr̥dhīká, RV., n. of Indra, “increaser;” *Vvr̥dh*.

101. Other Uses.

b) Gerundive Adjectives from Verbal bases:

iṣīkā (AV. +), “to be shot,” an arrow, *Viṣ*.

dr̥çīka (RV.) “to be seen,” splendid, *Vdr̥ç*.

c) Abstract Nouns from Verbal bases:

dr̥çīka, and (once) -*ā* (RV.), appearance, *Vdr̥ç*.

mṛḍīká, and (deriv.) *mārḍīká* (RV.), favor, mercy, *Vmr̥ḍ*.

d) Secondary nouns from nouns, with mg. of 1 *ka*.
ṛkṣīkā (AV.), n. of an evil spirit; "bear-like?" < *ṛkṣa*?
kaçīkā (RV.), weasel; < *kāça*, the same or a like animal.
kumbhīka (AV.), a sort of demon; perhaps cf. *kumbhá*.

e) Wholly uncertain are the following words (see General Index for what little can be said about them):

<i>ūtika</i>	<i>çarṣīkā</i>
<i>kulīkā</i> (<i>pulīkā</i>)	<i>sātika</i>
<i>cupunīkā</i>	<i>sārṇika</i>
<i>parārīkā</i>	<i>suṣīlīka</i> (for <i>çuçulūka</i> ?)

The Adverbial Suffix k—see § 27, where all quotable examples are given.

The Primary Suffix ka. See § 28.

102. Nothing remains after what has been said (§ 28) but to give an alphabetical list of those words which have most the appearance of primary derivatives. Any attempt to assign definite meanings to the suffix, except in a general way as has been done in § 28, would be fruitless. How many of the words here listed are really formed from true "roots" or bases with the suffix *ka*, not from lost adjectives or nouns, is a question that is very difficult to answer.—It will be noted that the words are nearly all ancient, most of them appearing in the RV.—In the case of some it is very doubtful whether the suffix *ka* is really contained in them. When this is the case it will be indicated.

103. *Word list*.—*Primary ka*. (About 30 words.)

átka (RV.), a garment, Av. *adka*.

āçarika (AV.), a disease, "tearing pains," < \bar{a} - $\sqrt{çr}$, in dissyllabic form *çarī*. Cf. *viçarika*.

āsuka (ĀrṣBr.), n. of a sāman, < \bar{a} - \sqrt{su} ? Comm. < *asuka*, an alleged n. pr.

éka (RV. +), one. IE. base *oi-*.

karká (AV.), white. ?

kṣvīṇkā (RV.) a cert. bird. Prob. onomatopoeic.

jāhakā (TS., VS.), hedgehog. $\sqrt{hā}$.

nāka (RV.), heaven. Suggested \sqrt{nam} ; IE. $nā$ + *ka*. Quite uncertain.

nika (ĀrṣBr.), n. of a sāman.—Cf. *nī*?

niṣká (RV.), a neck ornament. ? Cf. OHG. *nusca*, OIr. *nasc*.

nihāká (RV.), storm. ?

pāka (RV.), very young; simple &c. Prob. $\sqrt{pā} + ka$, "suckling."
pikā (VS.), a bird. Uhlenbeck compares *pīcus*; very doubtful.
baka (KS.), n. pr. (in Class. Skt., a crane). Prob. non-suffixal *k*.
beṣka, *bāiṣka*, *bleṣka*, *meṣka*, *veṣkā*, *vleṣka* (YV. +), a snare.

Perhaps from \sqrt{ve} , *vay*-weave. But Brugm. has a different etymology, assuming *vleṣka* as the orig. form.

bheka (Māitr.Up.), frog. Prob. onomatopoeitic.

mūka or *mūkā* (VS.), dumb. Cf. *mūrā*, $\mu\acute{o}-\omega$, Lt. *mūtus*.

-mēka in *sumēka* (RV.), well-established. $\sqrt{mī}$.

yaska (S.), n. pr. ? (*yāskā*, patron.).

rākā (RV.), full-moon. Cf. *rā(i)*?

léka (TS.), n. of an Āditya. \sqrt{li} , stick, lie,—?

valkā (TS.), tree-bark. Perhaps cf. \sqrt{vr} , cover.

vika (Ārṣ.Br.), n. of a sāman. Cf. *vi*?—Compare *nika*.

viṣarīka (AV.), a disease, cf. *āṣarīka*; < *vi*- $\sqrt{ṣr}$, in dissyllabic form *ṣarī*. But cf. *viṣarā*!

vrkkā (RV.), kidney, for *vr̥tka*, as Av. *varədko* shows. Further etym.?

ṣulkā (RV.), price. Uncertain.

ṣuṣka (RV.), dried up. $\sqrt{ṣuṣ}$. Av. *huṣka*.

ḥlōka (RV.), sound &c. $\sqrt{ḥru}$

ṣva-kiṣkīn (AV.), of uncertain meaning and etymology.

sam̐puṣka (S.), unground. Mistake for *saṁ-ṣuṣka*?

(*sr̥kā* (RV.), arrow = Av. *harəko*, $\sqrt{harəc}$; non-suffixal *k*).

(*stuka*), child (TĀr.), text probably corrupt.

(*stūkā*, hair-tuft, called by Wh. primary, but see § 42.)

stokā (RV.), drop, \sqrt{stu} , as in *ghṛta-stāvas* (better than the derivation from $\sqrt{ṣcut}$ by metathesis).

sphaṭika (U.), crystal. $\sqrt{sphaṭ}$, burst, only Dhātup; Uhlenbeck compares *spalten*.

-sphākā (AV.) in *pīvaḥ-sphākā*, swelling with fat. $\sqrt{sphā(i)}$.

Chapter VI.

The Suffix in Av., compared with RV.; the Prehistoric Suffix.

Based on list of Av. words in Bartholomae's Wbch.

104. In striking contrast to the fullness and richness shown in the development of the *ka* suffixes in Skt. stands the meager use of them in the most closely related language, Avestan. Not only are the Av. instances very few in number (barely over

50 in Bartholomae), but semantically the conditions are primitive compared with those existing even at quite an early date in the sister language of India. However, if we examine separately the *ka* suffixes found in the RV. alone, we shall find a striking resemblance between them and those of the Av. And from a combination of the two it will be possible with a fair degree of confidence to deduce the values which the suffix had in the common Ind.-Iran. period. We shall find, it may be added, that these values were surprisingly restricted, in comparison with the extent to which the suffix developed in later Skt. It will be seen at once that this fact may have an important bearing on the question of the origin of the suffix in the still more remote IE. period.—Probably it will appear that too much weight has been placed on the great frequency of the suffix in some historic languages, notably Skt. and Gk. But there is no evidence that it was at all common in the parent language; rather, there is evidence to the contrary.

105. Let us first take up briefly the state of the suffix in the RV. The only common use of it is our first category, 1 *ka* (§ 9), to which (with its subdivision, the diminutive *ka*) belong over half the *ka* words whose derivation is determinable. Inside this division the dim. and pej. words again largely predominate, with about 40 words as against 11 cases of 1 *ka* in its non-dim. use as a suffix of characteristic. Over half of the 40 diminutives are pejoratives of one sort or another.—The adjectival suffix 2 *ka* (§ 11) is unknown except for 7 pronominal adjectives (*māmakā* &c.) and the n. pr. *kuçikā* (§ 52) which is more or less uncertain, though it has been clast here. Only the faint beginnings of the Possessiv and Bahuvrihi suffix 3 *ka* appear, with three cases of a transitional character, which might be considered cases of 1 *ka* (characterizing adjectives). Interesting are the two RV. cases of 4 *ka*, giving activ value (§§ 13, 19).—None of the derived suffixes *ika*, *aka*, *uka*, *ūka*, are found, if we except *çāṇḍika* (said to be a patronymic < *çāṇḍa* on no other authority than Sāyaṇa), *sāyaka* and *sulābhikā* (uncertain and in any case not belonging in meaning to the later suffix *aka*), *sānukā* (really a case of primary *ka* from the verb-stem *sanu-*, like *viçarika* (§ 103) from *çarī-Vçr*); and the curiously anachronistic word *jāgarūka* (§ 25). The little group of *ika* words (§§ 100, 101) is not very clear and may be neglected. The five RV.-adverbs in *-k*

are also not clear, but are most likely developed from forms of 1 *ka*. There remain only the dozen or more primary *ka* derivatives.

106. Practically, then, in the RV. the suffix is used (1) as a primary suffix, most often giving active verbal force (which also appears in two secondary adjectives); (2) as a secondary suffix, forming nouns and adjectives of likeness and characteristic; (3) as a dim. and pej. suffix (developed out of the preceding); (4) as a secondary suffix forming adjectives of appurtenance and relationship (almost restricted to pronominal bases).

107. These same conditions are approximately reproduced in the Av., though not in the same numerical ratio; the proportion of diminutives is very much smaller, and the pejorative category is much less clear-cut and certain than in the RV., so that its existence might even be doubted from the standpoint of the Av. language alone. The investigation of such fine shades of meaning is extremely difficult in the Av. because of the limited material. A number of words which evidently contain suffixal *ka* cannot be classified with certainty as to semantics because the primitives from which they were derived do not chance to occur, so that we cannot be certain as to just the touch which the suffix added. Following is an attempt to classify the *ka* words of Av. along the same general lines already applied to the Vedic words.

108. *Suffix 1 ka* (§ 9). 12 words. a) noun < noun; mg. "like, similar to" (§ 40).

mašyāka, man (homo; perhaps orig. adj., humanus?) < *mašya*.

The *ā* is probably a textual mistake.

b) adj. or subst. < noun, mg. "characterized by (a quality or thing)."

apakhraosaka, reviling (i. e. having a nature giving to reviling, characterized by reviling, not the same as a verbal adj.); as Barth. rightly says, from **apakhraosa* (*apa-khrus*) = Skt. *apakroṣa*, n.—The accidental resemblance of this and one or two other words to the late Skt. development of primary *aka* (see § 96) should mislead no one. Cf. *nipaśnaka*, with analogous meaning, but proving by its suffixal *-na* that it is a nominal derivative.

apāskaraka, scornful, < **apaskara* (hypothetical), "scorn." Cf. *apakhraosaka*. Barth. cannot explain the etymology. Could it not be from *apa-(s)kar*? In Skt. *apa-kr* means "injure, insult."

daitika, wild beast, presumably from *dat*; “characterized by, remarkable for teeth.” The *i* is probably euphonic; cf. Vedic *iyat-t-ikā*, *mīt-t-ikā*, § 36.—Cf. AV. 4. 3. 4 *vyāghrām dat-vātani prathamām*.

paitika, quarrelsome, < *paiti* = Skt. *prāti*. Barth. derives < *pait-yañc*, which seems inferior. Cf. Ved. *ādihika*, *ānuka*, *antikā* (§ 47).

nipašnaka, envious (i. e. characterized by envy). < **nipašna* (hypothetical), envy, < *ni-pašna* ($\sqrt{paś}$ = Skt. *paṣ*).

pūitika, “having the character of **pūiti* = Skt. *pūti*, cleansing”; i. e. cleansing (adj.).—This partakes of the character of 4 *ka*, by its active force.

bandaka, subject, vassal, < *banda*, fetter. Contrast Skt. *bandhaka*, captor (-*aka*).

nivayaka, terrifying, < **nivaya*, terror (*ni* + *vay*, *bay*, = Skt. *bhī*). Cf. *apakhraosaka*.

vazarka, great; cf. *vazārət*, mighty. Perh. cf. Skt. *ojas* &c. If so, it would mean “characterized by, having, strength.”

In this word and in *daitika* we have formations leaning in the direction of the possessiv suffix (3 *ka*), which however remain abortiv in Av.

spaka, dog-like, dog- (adj., applied to serpents). Cf. Hdt. 1. 110 σπάκα τὴν κόνα καλέουσι οἱ Μῆδοι.

c) subst. < adj. (§ 46), *syāmaka*, n. of a Mt., < **syāma* = Skt. *śyāmā*, dark, black. Cf. Av. *syāva*- (in comp.), id.

109. Simple Diminutives. (11 words.)

apərənāyuka, minor, child (usually adj.), < *a-pərənāyu*, id. (“not having full age”).

araeka, a sort of ant. Etym. unknown. Dim.? Cf. Skt. *pipīlaka*, Lat. *formīca*, &c.

kainikā, girl; Dim. of *kainī*, *kainyā* = Skt. *kanyā*.

kanukā, n. of a pious damsel. Cf. *kainyā*? Dim.? Perh. a misreading.

kasvikā, very tiny < *kasu*, tiny, (cpv. *kasyah*, sup. *kasiṣṭha*; the *i*-(*ka*) seems to have been carried over from these forms).

kutaka, small, cf. NP. *koda*, child. Presumably Dim.

carāitikā, young woman, < *carāitī*, id. Dim.; of Endearment?

jahikā, wife (of demon. beings); common, wicked woman. *jahī* has the same meanings. Dim. (orig. of endearment? or Pej.?)

pasuka, domestic animal, from and = *pasu*. Dim.? cf. Skt. *paçukā*.

nāirikā, woman, wife, chief wife (ahuric; opp. to *jahikā*).

< *nāirī*, woman, wife = Skt. *nārī*. Dim., prob. of endearment.

nemadka, brushwood, small kindlings, = *nemata*. Perhaps dim.

For the dropping of *-a* cf. Ved. *śālka* < *śalā*, § 29 b.

110. *Pejorativ Diminutivs.*

The extensiv development of the contemptuous and imprecatory meanings of the suffix *ka* which characterize the Veda is markedly lacking in the Av. In fact, on the basis of the Av. language alone it would scarcely occur to any one to set up this department of the suffix.—Nevertheless, there is a group of evil words in *ka*, mostly names and epithets of demoniacal personages, which seems to me too numerous to be quite accidental. Cf. the Ved. use of the suffix with names of demons, § 78.—It cannot be claimed to be absolutely certain that the suffix in these Av. words was felt in this way, but it is at least quite probable. Besides *jahikā* above (which may have been originally endearing) the following are the words in question. Their etymologies are largely uncertain. (10 words.)
dahaka, n. of demons (also epithet of Vayu).—Cf. Skt. *dāsā*, *dāsyu*, Av. *dahyu*.

dahaka, n. of a fabulous demon-king. Cf. *dahaka*.

(*dužaka*); opprobrious epithet of the hedgehog.—Barth. takes it as a Bah. < *duž* + *aka*; otherwise it might be a pej. formation.

(*druka*), n. of a disease, sin, or the like. Etym.? If suffixal at all, the *ka* is probably imprecatory.

pairikā, enchantress. Barth. in BB. 15. 8 < Skt. *para-*; very improbable, phonetically as he admits in his Lex., and also semantically. No etym. of value has been suggested. Prob. imprec.

mūra, n. of devilish beings. Etym. and Mg. unc.; prob.

< *mūra* = Skt. *mūrā*, dull, stupid. Pejorativ.

vawžaka, n. of a demoniacal animal; acc. to Barth. < **vawža* = bal. *gvabz*, bee, wasp, cf. Skt. *ūrṇa-vābhi*, spider.—Imprec.?

a-vərəzikā, not working, lazy (demonic word). < *vərəzi*, working (comp.). Pej.

rapaka, supporting, siding with (only with *daevanam*). < **rapa* *Vrap*; Imprec.?

zairimyāka, n. of the tortoise, a demonic beast; acc. to Barth. "abbreviation" of *zairimyanura*, with dim. (i. e. imprec.) suffix.

111. *The Suffix 2 ka* (§ 11). (5 words.) As in the RV., the clearest examples are pronominal adjectives: *ahmāka* = *asmāka*, *yuṣmāka* = *yuṣmāka*. Furthermore: *anāmaka*, n. of a month, lit. "of, belonging to, the Nameless (the Supreme Deity)," acc. to Barth., < **anāman*. If this is correct, the suffix is *2 ka*.—*arika*, hostile, is better derived from **ari* = Skt. *arí*, enemy. Barth.'s labored derivation seems inferior.—Here seems also to belong: *pacika* < **paca* (*Vpāc*) in the adj. *yāmō-pacika*, with *khumba*, "a vessel intended for burning glass." In this sole instance we have what looks like the Skt. suffix *ika* (§ 92). The lack of parallels in RV. and Av. is against this, however. Probably the *i* was really the result of some analogy, now indiscernible,—if it is not a corruption of the text.—That *vākhadhrikā*, n. of a Mt., is a Vriddhi formation from an imaginary **valkhadhra* is a quite arbitrary assumption on the part of Barth. There is no Av. instance of vriddhi with a *ka* suffix. Neither does the RV. know this phenomenon, which only comes in with the development of the suffixes *2 ka* and *ika*.

112. *Primary ka* (§ 103). (7 words.) *zinaka*, destroying, a true verbal adj. < *zīnā-*, present base of *Vzī-*.—*adka*, garment, = Skt. *atka*.—*varādka*, kidney, = Skt. *vrkhā*.—*huška*, dry, = Skt. *ḡṣka*.—*marždika* or *mārazdika*, mercy, = Skt. *mṛḍikā*. The appearance of *i* (Skt. *ī*) in derivatives from this root is as perplexing as it is persistent.—*araska*, (supposed to mean) envy, cf. *arasyant*, Skt. *īrṣyati*. Abstract noun from root; cf. Ved. *glōka* < *gru*, and the following.—*saokā* n. or f. advantage(?); < *Vsu*—to be of advantage to. Abstract noun < root, cf. *araska*. (Or, possibly, < *Vsuc* = Skt. *śuc*?)

113. *Unclassified*. (10 words.)

The following Av. words mostly must have suffixal *ka*, but are not clear etymologically.

kuganakā, n. of a city.—*tudadkā*, n. of a Mt.; has the appearance of being derived from a pres. part. stem, cf. Skt. *ejatkā*, *brhatka*.—*druvika*, howling, groaning (imprecatory *ka*?).—*pāraskā*, price; see Barth. Wbch. and references there quoted. If from the base IE. *pret-* (as generally assumed), the suffix must be *-skā*, for **pṛthkā* could not give Av. *pāraskā*.—*frašumaka*, buttocks.—*nyākā*, grand-father, -mother.—*yaska*, disease, perhaps for **yakṣ-ka*, cf. Skt. *yākṣma*.—*vākhadhrikā*, n. of a Mt.—*vāidimīdka*, in *urunyō-v.*, n. of a Mt. Uncertain; Barth. conjectures

-miḍka < **mit* = Skt. *mit*, pillar.—*sanaka*, mouth (of the Tigris).
 Etym. unknown.

114. *The Prehistoric Suffix ka.*

What, then, on the basis of these results, appears to have been the state of the suffix in primitive Aryan? Although argument from negation has its dangers, it is hardly likely that uses of any frequently occurring suffix which are found in later Skt., but not in the RV., nor in the Av., could have belonged to the prehistoric Ind.-Iran. On that hypothesis, we must rule out the derived suffixes *ika*, *aka* (Verbal), *uka* and *ūka*, all of which are practically lacking in RV. and Av.¹ We therefore cannot accept Brugmann's statement (Gr. II²: 1 p.488) that the adjectival suffix *-igo-* (= Skt. *ika*) is found "throughout the entire IE. territory." In the oldest strata of Aryan it cannot be proved to have existed, unless by one or two sporadic and doubtful examples; and its extensiv growth in Skt. is certainly a late development.—The use of *ka* as a possessiv suffix (3 *ka*) shows only the barest beginnings in RV., and as a conscious suffixal category is also post-Aryan.—The suffix 2 *ka* evidently existed in Aryan, but its use was principally restricted to pronominal stems. The adverbial *-k* is not demonstrably Aryan, no instance occurring in Av.—We have left, then, as the demonstrable uses of the *ka*-suffix in Ind.-Iran.: 1) the formation of nouns of likeness or adjectives of characteristic; 2) the diminutiv and (perhaps) pejorativ formations, 3) occasional formations with 2 *ka*, mainly pronominal adjectives,¹ and 4) the primary formations from verbal bases, apparently inclining towards the meaning of verbal adjectives or nouns of agent (with which meaning also a few secondary formations are created). This primary use of the suffix was proportionately much more frequent, it seems, in the prehistoric language than in the literature we have, where it has died out as an active formant, overwhelmed by the flood of secondary *ka* formations. In its

¹ Neglecting *jāgarūka*, the alleged patronymic *çāṇḍika*, and the isolated Av. *-pacika*. As has been said (§ 108) the *i* of Av. *daitika* is probably merely euphonic, cf. Ved. *mṛttikā*; and in any case its meaning does not fit with the ordinary meaning of the suffix *ika* (= 2 *ka*). *-kasvika*, which Brugm. quotes as an example of Av. *ika*, is still less apt, for it is obviously a diminutive formation, and in Aryan they always take simple *ka*. As has been indicated (§ 109) its *i* is probably analogical, from *kasyah*, *kasiṣṭha*,

place sprang up the various derivativ *ka*-suffixes of Skt. which have this active value exclusively.

115. If these conclusions be accepted, it will be seen at once that the suffix *ka* was much more restricted in early times than is often assumed. It may be that in the same way the extensiv use of *-kos* suffixes in Gk. and other languages will prove to be secondary. At any rate, from the Aryan point of view the range of the IE. *kos* or *qos* appears to have been quite limited.

116. We cannot conclude this brief allusion to the IE. suffix *ka* (which will probably at some future time receive more fitting consideration) without mentioning Leskien's interesting chapter on the related *k*-suffixes of Lithuanian¹, especially as it seems to bear out in general our position as to the comparatively restricted use of *ka* in IE. In Lith., according to Leskien, *ka* appears principally in the derivativ suffixes *ika*, *oka*, *uka*,—all evidently of secondary origin and not dating back to the Ursprache. They preserve (in a confused and rather hit-or-miss way) practically the same meanings which we arrived at as the values of the suffix in Aryan, to wit: 1) primary formations, verbal adjectives and nouns of agent; 2) secondary formations of characteristic (*1 ka*), especially making substantivs out of adjectives (cf. § 46); 3) diminutivs; 4) secondary adjectives and patronymics (our *2 ka*); the secondary adjectives are principally words in *-oka* (= Skt. Av. *-āka*) from pronominal stems,—so that the correspondence is almost marvellously close. I should be very loath to believe that this is entirely accidental; I think that we have here the kernel of the suffix *-kos* (*qos*) in IE.

117. To show that the derived suffix *-ika* in Lith. does not really support the hypothesis that such a suffix existed in IE. we need only mention that its principal values are 1) formation of nouns of agent from roots, 2) formation of diminutivs from nouns. Neither of these meanings for *-ika* is found at all in Skt. literature,—least of all in the Veda.—An interesting parallel to Skt. formations in *-aka* (masc. neut.), *-ikā* (fem.) is the Lith. combination of masc. *-uka* with fem. *-ike*. Whether this is enough to establish an IE. fem. suffix *-ikā*, corresponding to masculins in *-o-ko*, is doubtful; but such a phenomenon would

¹ Bildung der Nomina im Littauischen. p. 504 ff.

be quite conceivable, and is contradicted by nothing of which the writer is aware. To be sure the masculine *-aka* (IE. *-oko-*) is replaced in Lithuanian by a different form of the suffix.

Statistics of Vedic k-Words.

118. Detailed statistics are hard to give. Some of the words are used in different senses and hence counted twice; others are classified under more than one head because they might belong to any one of them. The following figures are approximately correct:

1 <i>ka</i> (circ. 110 + Dim., circ. 180)	circ.	290
2 <i>ka</i>		53
3 <i>ka</i> (21 + Bah., 96)		117
4 <i>ka</i>		5
Unclassified Secondary <i>ka</i>		87
Total Secondary <i>ka</i>	circ.	550
Suffix <i>ika</i> (with Vriddhi 105; without 15) . .		120
<i>aka</i> (1 <i>aka</i> 2; 2 <i>aka</i> 8; 3 <i>aka</i> 45) . .		55
<i>uka</i> (Participial 71; others 5)		76
<i>ūka</i>		3
<i>īka</i>	circ.	20
<i>k</i>		6
Primary <i>ka</i>	circ.	30
Total	circ.	860

General Index and List of Vedic k-Words.

- <i>añcaka</i> = <i>āñca</i> , ifc. Bah.—Māitr. Up.	See § 55
- <i>akṣaka</i> = <i>akṣān</i> , ifc. Bah.—KSA. 5. 3. Cf. <i>-akṣika</i> and	54 a, 55
<i>akṣamālikā</i> , "little rosary," n. of an Up.. Mukṭ Up.. . .	62
- <i>akṣikā</i> , ifc. Bah. = <i>ākṣi</i> , TS. 7. 5. 12. 1, cf. <i>-akṣaka</i> and	54 a, 55
- <i>agnika</i> , ifc. Bah., = <i>agnī</i> . Gop. Br.	55
<i>agnihotraka</i> , n. of an Up., Mukṭ. Up.	51
- <i>aṅgaka</i> , ifc. Bah., = <i>aṅga</i> , KSA. 5. 3	54 a, 55
<i>ajāvīkā</i> , see s. v. <i>avīkā</i>	44
<i>añjalikā</i> (or <i>nyañjalikā</i> ?), ?Comm. <i>hastāgravarttinam añja-</i> <i>lim</i> .—The passage (TĀr. 1. 6. 1) reads: <i>tvaṁ</i> [sc. <i>çiçirah</i>] <i>karoṣi ny añjalikām</i> <i>tvaṁ karoṣi ni jānukām</i> <i>ni jānukā</i>	

- me ny añjalikā | amī vācam upāsatam iti* |.—The accents are hopelessly confused.—The whole passage is very dark and uncertain. The comm. takes *ni* with *karōṣi* in the first clause, and in the third supplies *bhavatu*. His laborious explanation is about as follows: “The winter causes people to make an *añjalikā* (see above) downwards (towards the fire, for warmth).—It causes them to bend the knees (see s. v. *jānukā*) downward (to warm the body at the fire).—‘Let there be of me a bending of the knees, an *añjalikā*!’—These (wise people) cherish this saying (during the winter)” 58
- añyaskā*, more tiny, AV.¹ < *āñyas*, smaller 63
- anuka* = *ānu*, ifc. Bah. Māitr. Up. 55
- ātka*, armor, garment, RV. &c. 103
- , n. of an Asura, RV.
- ādhika*, additional, < *ādhi*; Kāty. Ār. 47
- anantaka*, n. of a Nāga, Gāruḍ. Up. 78
- (*ānīka*, face.) *-ka* not suffixal, but an *a*-extension of a formation in *-(y)āñc*, *-īc*; cf. *prātīka*, *abhīka* &c. The base is compared with Gk. *év*. For the *i* cf. *év*,—or otherwise it may be merely analogical to *prātīka* &c., as is undoubtedly the case with *samīkā* (q. v.), from *sañyāñc* —
- ānuka*, subordinate, < *ānu*. ĀB. 47
- āntaka* < *ānta*, ending, ender, AV. &c.; as npr. Death, 56, 19 AV., VS. &c.; (*antakā*) border, ĀB. 40
- antikā* < *ānti* in adv. forms *-am*, *-at*, *-e*; near. RV., AV. . 47
- anyakā*, other (contempt.—imprec.), < *ānya*. Only RV. 74, 82
- apakrāmuka*, retiring, TS. &c. 99
- apaniśāduka*, lying down apart, MS. 99
- aparōdhuka*, detaining, MS. 99
- abhikrōṣaka*, reviler, VS. (so Sāy.—“*nindaka*”; so also BR.; Griffith—“watchman”) 96, 97
- abhinivīṣṭaka*, stale (food)—? Mān. Gr. 2. 13. 5. See Knauer’s note 46
- abhimādyatkā*, somewhat drunk, ĀB. 65
- abhimānuka*, insidious, ĀB. Āit.B., &c. 99
- abhimēthikā*, insulting speech, ĀB. 95
- abhivāduka* in *an-a*., not greeting, Gop.B. Vāit. 99
- abhyavacāruka* in *ān-a*., not attacking, MS. 99
- abhyāyuka*, coming to, Kap. S. 99
- abhyārōhuka*, ascending, MS. 99

<i>āmanikā</i> ,—? AV. 20. 130. 9 (Mss. <i>āmanako mūnachakāh</i> ; RWh. <i>āmanikā mañichādaḥ</i> ; RVKh. 5. 15. 7 <i>āmanako</i> <i>mānasthakah</i> , q. v.	58
(<i>amótaka</i> , corrupt Ms. reading AV. 20. 127. 5. RWh. <i>amota gā</i> .)	—
- <i>ambaka</i> , ifc. Bah., as <i>try -ā</i> , having 3 mothers? n. of Rudra RV.	55
<i>ambālikā</i> , dear little mother, VS. (voc., <i>āmbālike</i>)	67
<i>ambikā</i> (voc.), dear little mother, VS. &c. (Also n. of sister of Rudra) VS. &c.	67
<i>arātakī</i> , n. of a plant, AV. The Comm. do not attempt to explain the word. Cf. <i>mrga-rāṭikā</i> (Lexx. only), a medicinal plant and pot-herb; <i>rāṭi</i> , war (Lexx.), <i>√rat</i> shriek.	58
<i>ariṣṭaka</i> , having the disease <i>āriṣṭa</i> , Kāuṣ. (acc. to MW. Addendum)	53
<i>ārtuka</i> , quarrelsome, ÇB.	99
(<i>ardhaka-ghātīn</i>)—? AV. ¹ Prob. the Ppp. <i>adhvaga-ghātīn</i> is the true reading. "Slayer of travellers" means Rudra, who is besought to spare the speaker. The verse is in a charm for safe travel. See notes of Bloomfield and Henry for discussion	—
<i>ārdhuka</i> , prospering, ÇB.	99
<i>arbhakā</i> , small (dim. and contempt.) RV. &c.. . . .	63, 72
<i>armakā</i> , heap of ruins, RV.	79
(in Kāuṣ 26 appears to be an adj. "ruined").	
<i>ālakam</i> , in vain (contempt.) RV.	76, 37
<i>alābuka</i> , the fruit of the gourd, AV., RVKh.	62
(<i>ālīka</i>) < * <i>ali-añc</i> , cf. <i>ānīka</i> ; * <i>ali-</i> cf. ἄλλος, alius &c.. . .	—
<i>alpakā</i> , <i>ikā</i> , small (dim. obs.) AV., ÇB.	63, 86
<i>āvakā</i> (once, MS. 3. 15. 1, <i>-ka</i>), a plant; AV., VS. &c. . .	47
<i>avaghaṭarīkā</i> , n. of a musical instrument, Çāṅkh. Çr. . .	62
<i>avacatmuka</i> , Āit. Br.—Sāy—"n. of a country." Obscure .	58
<i>avacarantīkā</i> , AV. contempt. < <i>avacarantī</i>	73
<i>avatakā</i> (Mss. and RWh. <i>avatkā</i>), little spring, AV. . .	62
<i>avadhūta</i> = <i>āvadhūta</i> , n. of Upaniṣad, Mukt. Up. . .	44
<i>avabhedaka</i> , "piercer," headache, Pār. Gr.	96, 97
(<i>āvākka</i> , ÇBr. 9.1.2.22, artificial word, as if <i>avāk</i> [<i>avañc</i>] + <i>ka</i> , invented to explain <i>āvakā</i> , q. v.)	—
<i>avikā</i> (or <i>avikā</i>), ewe-sheep, lamb, RV., AV.	62
<i>ajāvīkā</i> , goats and sheep, = (dvandva) <i>ajāvī</i> , ÇBr. . .	44

<i>açanāyuka</i> , hungry, ÇB.	99
<i>-açītika</i> , ifc. Bah., as <i>sāçītika</i> , with (i. e. plus) eighty, Garbh. Up.	55
<i>açvaká</i> , horse (imprec.), VS., TS. &c.	79
<i>āṣṭaka</i> , consisting of 8, ÇBr.; n. pr. Āit. Br. < <i>aṣṭá</i> ; <i>-kā</i> , the day of the moon's quarter, AV.	53
<i>asakāú</i> , = <i>asāú</i> (obs.), VS. &c.	86, 37
<i>asūyaka</i> , envious, Māitr. Up.	97
<i>āstaka</i> , home, AV. < <i>āsta</i> .—ifc. Bah. in <i>svastaká</i> —AV. 41, 55 (<i>astamīká</i> , adv. <i>-īké</i> , at home, < <i>āstam</i> , id., by analogy with <i>-īka</i> formations like <i>prātika</i> &c., cf. <i>ānīka</i> , <i>ālīka</i> , <i>samīká</i>) —	
<i>-asthaka</i> (KSA. 5. 3) and <i>-asthika</i> (TS. 7. 5. 12. 2) ifc. Bah. = <i>asthān</i> (<i>āsthī</i>)	54 a, 55
<i>asmāka</i> , our, RV. &c.	51, 30 a Note
<i>āhallika</i> , prattler?, ÇB. (BrĀrUp.)	71
<i>-ākhyaka</i> , ifc. Bah. in <i>ādhārākhyaka</i> . Rāmāp. Up. (= <i>ākhyā</i>)	55
<i>āgantuka</i> , accidental, adventitious, Āçv. Çr.	45
<i>āgāmuka</i> , coming to, MS.	99
<i>āgnika</i> , of Agni, or the sacrificial fire, Kāty Çr. &c.	94
<i>āgniṣṭomika</i> , of the <i>āgniṣṭomá</i> , ÇBr.	94
<i>āgnyādheyika</i> , of the <i>āgnyādhēya</i> , Kāty Çr.	94
<i>ājāvika</i> , made of goat's and sheep's hair, Kāuç	94
<i>ātīkī</i> , n. pr. of the wife of a Rishi, Chā.Up.— <i>Vat</i> ; cf. <i>āṭaka</i> (only Lexx.), <i>ātīka</i> , n. of a YV. school; <i>āṭa</i> , n. of Nāga	97
<i>āḍhaka</i> , a measure of grain, Garbh. Up. Obscure	58
(<i>āḍhārikā</i> , see <i>ḍhārikā</i>).	
<i>āṇḍika</i> , "egg (i. e. bulb-) bearing," the lotus, AV. Kāuç	53
<i>ātmaka</i> , of the nature (self, <i>ātmán</i>), Chā. Up., Çvet. Up.	50
<i>ātmabodhaka</i> = <i>-dha</i> , n. of an Upaniṣad, Mukta. Up.	44
<i>-ādika</i> , ifc. Bah. = <i>-ādi</i> , Rāmāp. Up.	55
<i>ādhikārika</i> , of the <i>adhikāras</i> (individual sections), Çāṅkh Gr.	94
<i>ādhyātmika</i> , of the <i>ādhyātmá</i> , Gāuḍap.	94
<i>ādhyāyika</i> , occupied in reading (<i>ādhyāya</i>), Tāit. Up.	94
<i>ādhvarika</i> , of the <i>adhvará</i> , ÇBr., Kāty Çr.	94
<i>ānumānika</i> , inferential, Āp., Kāty Çr.	94
<i>ānuyājika</i> , of the after-sacrifice, Mān. Çr.	94
<i>ānuṣūká</i> , shot after? TS. 2. 3. 4. 2. Uncertain word.	58
<i>āparāhnika</i> , of the afternoon, Āçv. Çr., Kāty Çr.	94
<i>āpartuka</i> , unseasonable, Kāuç	49
<i>ābhicaraṇika</i> , maledictory, Kāty Çr.	94
<i>ābhicārika</i> , incantation, Kāuç	94

<i>ābhiplavika</i> , of the Abhiplava, Āçv. Çr.	94
<i>ābhyudayaika</i> (concerning the rise of anything; as n.), a kind of <i>çrāddha</i> . Āçv. Çr.	94
<i>ābhūka</i> , powerless, AV.	72, 33
<i>(āmanaka</i> , see <i>āmanika</i> .)	
<i>āmālaka</i> , a tree and its fruit, Chā. Up. and Class. < <i>amala</i> spotless?	49
<i>āmivatkā</i> , pressing, pushing? TS. 4. 5. 9. 2.—See <i>vikṣiṇatkā</i> and <i>vicinvatkā</i> . These three are among a list of honorific epithets of certain gods; found in the Qatarudriya. No dim. force of any kind is discernible	42
<i>ārakāt</i> , far, from a distance (Imprec.), ÇBr.	83, 37
<i>āranyaka</i> , a class of Vedic works, Aruṇ. Up.	49
<i>ārūka</i> , hurting TĀr.	99
<i>ārunaketuka</i> , of the <i>aruṇa-ketus</i> (spirits), TĀr.	49
<i>(ārksāka</i> , see <i>rkṣ-</i> .)	
<i>ārcatkā</i> , n. of Çara, RV. A Patronymic, ultimately (and perhaps directly, cf. § 11, 49) < * <i>ṛcat</i> , <i>Vārc</i> , cf. infin. <i>ṛcase</i> (RV.)	58
<i>(ārjīkā)</i> RV., a n. pr., deriv. of <i>rjīka</i> , q. v.	—
<i>ārdhuka</i> , beneficial, Çāṅkh B.	99
<i>-ālambhukā</i> in <i>an-ā-</i> , not to be touched, TBr., Kāth.	24
<i>āvadānika</i> , offered after being cut up in pieces, Vāit.	94
<i>āvapantikā</i> , scattering (grains, of the bride in the wedding- rite) AV.; Pār. Gr. &c. Suffix obviously cannot be pejo- rative; some related texts have <i>āvāpantī</i> ; may be merely metrical, and the Sūtra passages then due to reminiscence of the older (metrical) version	45
<i>āvika</i> , of sheep; woolen, ÇB.; Kāty Çr.	94
<i>-āçaka</i> in <i>ān-ā-</i> —not eating, a fast, ÇB.	95
<i>āçarika</i> , rheumatism, AV.	103
<i>-āçīrka</i> , ifc. Bah. = <i>āçīs</i> , TS.	55, 36 (s.) a.
<i>āçvamedhika</i> , of the <i>açvamedhá</i> , ÇBr.; Kāty Çr. &c.	94
<i>-āsandika</i> in <i>sās-</i> , ifc. Bah., Kāty Çr.	55
<i>āsuka</i> , n. of a Sāman Ārṣ Br.	103
<i>(āsmākā</i> , our, RV.—see <i>asmāka</i>).	
<i>ikṣvāku</i> (or <i>ikṣvākū</i>), n. pr. RV., AV.—< <i>ikṣú</i> sugar-cane?	33 c
<i>indragopaka</i> , little firefly Amṛt. Up.	62
<i>invakā</i> , n. of a Sāman SV.; of a constellation TBr. < <i>-inva</i>	46
<i>iyattakā</i> , <i>-ikā</i> , so tiny, RV.	74, 36
<i>iṣīkā</i> (once <i>-ā</i> , Kāuṣ 11), arrow, reed, AV., ÇB. &c.	101

<i>īśukā</i> , arrow = <i>īśu</i> , AV. ¹	41
<i>īṣṭakā</i> , brick, cf. Av. <i>īṣṭya</i> , VS.; TS. &c.	46
<i>īkṣaka</i> , spectator, QBr.; Āçv. Gr.	96, 97
<i>īṣikā</i> , arrow, MS. The variant from <i>īṣikā</i> is doubtless meaningless, probably a mistake	—
<i>-ukthaka</i> in <i>sókthaka</i> , having an <i>ukthá</i> , QBr.	55
<i>ucchóśuka</i> , drying up, Gop. Br.; QBr.	99
<i>utpātikā</i> , outer bark of a tree, Brh. Ār. Up. Cf. <i>útpaṭa</i>	58
<i>utpādaka</i> , producing, Nṛsut. Up. (in <i>-ka-tva</i> , noun)	97
<i>udaká</i> , water, RV. &c.	42
<i>udgrāsaka</i> , devouring, Nṛsut. Up. (in <i>-ka-tva</i> , noun)	97
<i>uddālaka</i> , n. of a teacher, QBr. &c.; cf. <i>uddāla</i> , a plant.	58
<i>udbāndhuka</i> , one who hangs up, TS.	99
<i>udbhāsaka</i> , shining, Nṛsut. Up. (in <i>-ka-tva</i> , noun)	97
<i>udbhrāntaka</i> , roaming, Nṛsut. Up. (in <i>-ka-tva</i> , noun)	44 ad fin.—Note
<i>unmantaka</i> , insane, Āçram. Up.	68
<i>unmāduka</i> , fond of drink, MS.; TS.	99
<i>upakrāmuka</i> , approaching; acc. to Wh. Gram., in Brāhmaṇas	99
<i>upajihvikā</i> , <i>upajikā</i> , <i>upadīkā</i> , ant; RV. &c.	62
<i>upadāsuka</i> , failing, TS.	99
<i>upanāṃmuka</i> , bending towards, QBr.	99
<i>-upanīṣatka</i> , in <i>uktōpan</i> .—having heard the Upanīśads, QBr. (Brh. Ār. Up.)	55
<i>upapātaka</i> , minor sin, Nār. Up. &c.	66
<i>-upasatka</i> in <i>try -u</i> , ifc. Bah., Āp. Çr.	55
<i>upasthāyuka</i> , approaching, Kāth.	99
<i>-upānatka</i> in <i>an-up</i> ., without sandals (<i>upānāh</i>), Kāty Çr.	55, 36
<i>upānasyaka</i> , n. of Indra, Āp. Çr. Cf. <i>upānasá</i> , adj., being in a carriage, RV.; n.—the space in a carriage, AV.	58
<i>upāsaka</i> , servant, Kāuç &c.	96, 97
(<i>urūka</i> , owl, = <i>úluka</i> , Āit. Br.)	—
<i>urcāruká</i> , gourd, RV., AV. A late and interpolated verse	44
<i>úluka</i> , owl, RV. &c.	79
<i>ulūkhalaka</i> , mortar (Dim. End.) RV. ¹ (as voc.)	67
(<i>ulká</i> , firebrand; <i>ka</i> prob. not suffixal, cf. <i>varcas</i> , Volcanus)	—
<i>ūlmuka</i> , firebrand, Āit. Br.; QBr. &c. Unc. etym.	58
<i>usriká</i> , bullock (contempt.) RV. ¹	71, 29 a, Note
<i>ūtika</i> , n. of a plant, subst. for Soma, Kāth. &c. Probably mistake for <i>pūtika</i> , q. v.; or else the two words have influenced each other	101

<i>ūnaka</i> , defective, lacking, Qāṅkh Qr.	80
<i>ūrdhvaka</i> , raised, Sāmny. Up.	45
<i>rkṣāka</i> (or, as Wh. conj., <i>ārka</i> -) AV. ¹ Sāy "inhabited by bears," which is mere etymological guesswork. The whole passage is obscure, and this word is prob. corrupt.	58
<i>rkṣīkā</i> , n. of an evil spirit, AV.; VS.; QBr. Cf. <i>rkṣa</i> ?	101
<i>-rjīka</i> , beaming, gleaming (in cpds.); RV. &c. (as <i>āvīr-rj</i> .)	100
<i>rdhak</i> (or <i>rdhāk</i>), separately, RV. &c.	27
<i>rdhnuka</i> , causing increase, Āçv. Gr.	99
<i>-rṣika</i> in <i>sarṣika</i> , ifc. Bah., Āç. Gr.	55
<i>ēka</i> , one, RV. +	103
<i>ēkakā</i> ¹ , singly, RV.; just one, AV. ¹	47, 66
<i>ekākin</i> , alone, AV., VS. &c. Formation problematic. Pāṇ.	
5. 3. 52 notes it as a solitary form, without explanation or parallel. BR. suggest an <i>añc</i> formation	47, 29 c
<i>ekatrinçaka</i> , consisting of 31, Gāuḍap.	53
<i>ejatkā</i> , kind of insect, AV. ¹	81
<i>elāpatraka</i> , n. of a Nāga, Gārud Up.	78
<i>āikāhika</i> , of the one-day offering, Āit Br.; QBr. &c.	94
<i>āidakā</i> , of the <i>eḍa</i> (sheep), QBr. &c.	49, 79
—n. a vicious ram (should be <i>eḍaka</i> ?), QBr.	
<i>āitareyaka</i> , the Āit. Br.; see I. St. 1—106, 7	50
(<i>āinvaka</i> , n. of two Sāmans, < <i>invaka</i> ; Ārṣ. Br.)	—
<i>āiṣṭika</i> , of the <i>iṣṭi</i> —sacrifice, Āçv. Gr.; Kāuṣ Up.	94
<i>orimikā</i> , n. of a section of the Kāth. S.; see I. St. 1. 69, 70.—	
Uncertain	58
<i>āūttaravedika</i> , of the northern altar, QBr.	94
<i>āupavasathika</i> , of the <i>upavasathā</i> —rite, Āçv. Gr.	94
<i>kakāṭikā</i> —? part of the head (Wh. hindhead), AV. Obscure	58
(Prob. for <i>krkāṭikā</i> , neck-joint, = <i>kṛkāṭa</i> id., AV.)	
<i>kātuka</i> , sharp, bad, RV., AV.	80
<i>-kaṇikā</i> , a minute part of any thing, in <i>vaṭa-k.</i> , Sarvop.	62
<i>kāntaka</i> , thorn, AV. 14. 2. 68 (?); QBr. &c.— <i>kaṇṭa</i> only in cpds.—Uhlenbeck holds it to be prakr. for <i>*krṇṭaka</i> , <i>Vkrṇṭ</i> .—Unc.	44
<i>-kaṇṭhaka</i> , <i>ikā</i> , in <i>sahā-k.</i> , with the throat, AV.	55
<i>-kadruka</i> in <i>trī-k.</i> , having three vessels, RV., AV.	55
<i>kānaka</i> , golden, Adbh. Br.; Sāmh. Up.—No <i>*kana</i> occurs.	
Uhlenbeck cf. <i>κνῆκος</i> and <i>Honig</i>	58

¹ Either accent.

<i>kanúknaka</i> , sort of poison, AV. ¹ (?)	79
<i>kanánakā</i> , mistake for <i>kanínakā</i> , pupil of the eye, only TS. ¹	62
<i>kanīṣṭhakā</i> , <i>ikā</i> , smallest, only AV. ¹ ; <i>kanīṣṭhikā</i> little finger ÇBr. &c.	63
<i>kanīnakā</i> , -ā, <i>kanínakā</i> , -ikā, pupil of the eye, RV. &c.	62
The words never, in the passages which occur, have the primitive meaning of "boy" or "girl" (<i>kanína</i> , -ā).	
<i>kanyākā</i> , pupil of the eye, Āit. Ār.	62
<i>kāplaka?</i> v. l. <i>kālpaka</i> . TBr.—Mg. unknown	58
<i>kambīka</i> , husk of rice, AV.	40, 33
<i>karkā</i> , white, AV. The <i>ka</i> is perhaps not suffixal. Unc.	103
<i>karkātaka</i> , crab, Brahm. Up.	44
<i>karkandhukā</i> , RV. Kh. 5. 22. 3 = (<i>kárkandhukā</i>) AV. 20.	
136. 3—jujube-berry. (< <i>karkándhu</i>) (Dim.)	62
<i>karkarikā</i> , kind of lute, AV.	62
<i>karkotaka</i> , n. of a Nāga, Gāruḍ. Up.	78
<i>kárṇaka</i> , "earlet," tendril, ÇBr.; handle (also - <i>kā</i>), TS., MS.; of the two legs extended, AV. ¹ ; (- <i>karnakā</i>) ifc. Bah. = <i>kárṇa</i> , TS.	62, 86, 55
<i>karnaveṣṭaka</i> , earring, = - <i>ṭa</i> , Pār. Gr.	44
<i>kalaṅka</i> , spot, in <i>nís-k.</i> , Nār. Up.—Uncertain	58
- <i>kalpaka</i> in <i>a-k.</i> , irregular, Gāuḍap. (see also <i>kāplaka</i>)	55
<i>kalmalikín</i> , RV.—glorious? Epithet of Rudra. Sāy. says from * <i>kalmalika</i> (not found) = <i>tejas</i> . Cf. <i>kalmalī</i> —(AV.) "glory"? Grassmann "funkelnd."—Ludwig "pfeilträger," which according to his note is "offenbar" the meaning; I confess I am unable to follow him.—The word <i>kalmalī</i> (see above) is itself very doubtful and might mean any- thing, so that Sāyaṇa's interpretation, which Roth, Grassmann and Delbrück follow, is dubious	58, 31
<i>kaçikā</i> , weasel?, RV.	101
<i>kaçóka</i> , n. of hostile demons, RV.; AV. Cf. <i>káça?</i>	58
<i>kāṇukā</i> , ? RV. See § 21	21
(<i>kāṇṭaka</i> , thorny, < <i>kāṇṭaka</i>)	—
<i>kāmikā</i> , n. of certain letters in a mystic alfabet; Rāmap. Up. Presumably < <i>kāma</i>	58
<i>kāmuka</i> , desiring; a lover. TS.	99
<i>kāraka</i> , maker &c. Garbh. Up.	97
<i>kāruka</i> , artisan, artificer (?) acc. to Wh. Vbl. roots, in Brāhmaṇas. I find no instance before Epic times	99
<i>kālakā</i> , unidentified bird, VS.; "Blackish"	64

- kālīka*, n. of a Nāga, Gāruḍ. Up. 78
- kāverakā*, n. pr., patronymic < *kūvera*, AV. 49
- kāsikā*, cough, AV. 79
- kinṇukā* (in *su-k.*), a plant or flower; RV. AV. 58
- kiñjalka*, plant-stalk, Āṣv. Ār. 44, 29 b
- kirikā* or *girikā*, epithet of gods in Āṣv. Ār., meaning unknown, various guesses (sparkling, Eggeling; sprinkling, Griffith) VS. &c. 58
- (*-kiṣka* see *vaṣiṣkī*.)
- kīlaka*, the middle syllables of a mantra—Hains. Up. (as being the stake or post, *kīla*, to which the extremes are attached) 40
- kūthārikā* in *pāda-k.*, Āṣv. Ār.; a position of the feet 91
- kuṇika*, n. of a teacher, Āp. 46
- kuṇḍikā*, little pot, Samny. Up.; also title of an Up. 62
- kumārakā* (or *kumār-*), *ikā*, boy, girl, (< *kumārā*) RV.; AV. &c. 62, 79
- kumbhaka*, retention of the breath, as relig. exercise; Amṛt. Up. &c. 40, 95
- kumbhika*, kind of demon, AV. Cf. *kumbhā* 101
- kulika*, n. of a Nāga, Gāruḍ. Up. 78
- kulīkā*, a bird, VS. (MS. has *pulīkā*).—Uncertain; cf. *kulīpāya*, an animal (VS.); Uhlenbeck cf. russ. *kulik*, snipe &c. 101
- kūṣavartaka*, AV.—corrupt and uncertain. RV. Kh. reads *āhalakuṣ ṣavartakāh*, which Scheft. thinks is the true reading 58
- kuṣikā*, n. pr., RV.; pl. his descendants, RV. &c. Prob. < *kuṣī*, pin used as mark in recitation from texts 52
- kuṣitaka*, n. of a bird, TS.; of a man—Tāṇḍya Br.—Uncertain 58
- kuṣumbhakā*, RV., venom-bag of an insect (< *kuṣumbha*) 71, 79
- kūṣṭhikā*, dew-claw, spur, AV., Āit. Br. 40, 90
- kustuka*, n. of a teacher, Vaiṣṇ. Br.—Entirely obscure 58
- kuhaka*, rogue, cheat; Māitr. Up.; Āp. 79
- (*kṛka*—said to mean “throat” or “navel”; Prob. onomatopoeic, cf. *kṛkara*, *kṛkana*—partridge.—In *kṛka-dācū*, a demon; *-vāku*, cock; *-lāsā*, lizard) —
- kṛtaka*, false, artificial, Gāuḍap. 80
- kṛttikā*, the Pleiades (as a sword), AV. &c.; cf. *karttikā*, dagger (Cl.). The noun *kṛtti* seems to mean only “hide, skin.” Prob. Primary *-aka* 20, 96, 97
- kṛtsnaka*, all, Ānkh. Ār. 16. 29. 8 (Lexx. wrongly 9) = *kṛtsnā* 45

<i>kṛmuká</i> , kind of tree, = <i>kramuka</i> , q. v.; QBr., Kāuṣ.	44
<i>kṛṣṇaka</i> , "blackish," n. of a plant, Kāuṣ.	64
<i>-keçaká</i> in <i>sarva-k.</i> , having all the hair, AV. (Bah.)	55
<i>kāirātiká</i> , of the <i>kirātas</i> (contempt.), AV. < <i>kāirāta</i>	72
<i>koçātaka</i> , a plant and its fruit, Qānkh. Gr; presumably < <i>kóça</i> (<i>kāuliká</i> , a bird, < and = <i>kulikā</i> , q. v.; VS.; MS.)	—
(<i>kāuṣiká</i> , < <i>kuçiká</i> , son of <i>kuçiká</i> , or friend of <i>kuçiká</i> [Indra])	—
(<i>kāuṣītaka</i> , - <i>ki</i> , patron. < <i>kuṣītaka</i> , and n. of a Brāhmaṇa)	—
<i>kyāku</i> , fungus, Āp. Dh.; Gāut.—Obscure	58, 29 d
<i>kramuká</i> , the betelnut tree, Śaḍv. Br. = <i>kramu</i> (only Lexx.), <i>kṛmuka</i>	44
(<i>kṛmuká</i> , piece of kindling-wood, TS. &c., < <i>kramuka</i> by assimilation)	—
<i>klītaka</i> , dough, paste, Āṣv. Gr. &c. Obscure	58
<i>kṣitikā</i> , a part of a lute, Kāuṣ. ? Cf. <i>kṣitī</i> ?	58
<i>ksullaká</i> , small (dim.); AV., TS. &c. < <i>ksudrá</i>	63, 68, 72
<i>kṣurikā</i> , "little razor," n. of an Up., Kṣur. Up.	62
<i>kṣódhuka</i> , hungry, TS., QB.	99
<i>kṣāumika</i> , made of linen, Kāuṣ.	94
<i>kṣvīṇkā</i> , an evil bird, RV., AV. &c. Prob. onomatopoetic	103
<i>khāṇḍika</i> , pupil, Kalpas.; n. of a man, QB. (cf. <i>ṣāṇḍika</i>)	92
<i>khanātaka</i> , little shovel, Āp. Cr. 17, 26 (NBD. "dug up.")	62
<i>khārvaka</i> , mutilated (imprec.) AV. < <i>kharvá</i>	80
<i>khāṇḍika</i> - ? Gobh. 3. 3. 8.—Comm. <i>ṣiṣyasamūha</i> ; but see Oldenberg's note	58
<i>khādaka</i> , eater, Gobh. Gr. ap. Prayaçe. in Ç. K. Dr.	96, 97
<i>gāṇaka</i> , astrologer, < <i>gaṇa</i> ; VS. &c.	51
<i>gavīdhuka</i> or <i>gavé</i> -, coix barbata, TS. = <i>gavīdhu</i> (not Vedic)	44
<i>gavīnikā</i> , groins (?), AV.—metr. for <i>gavīnī</i>	41
(<i>gāvīdhuká</i> , <i>gāve</i> -, deriv. < <i>gavīdhuka</i>)	—
(<i>giriká</i> , MS., for <i>kiriká</i> , q. v.)	—
<i>godānika</i> , of the <i>godāna</i> -rite, Gobh. 3. 1. 28 (cf. <i>gāud</i> -)	92
<i>gonāmika</i> , n. of MS. 4. 2, called after <i>gonāmā</i> formulas	92
<i>gopikā</i> , protectress, Gop. Up.	44
<i>golaka</i> , ball (dim.), Gobh. Gr. &c.	62
<i>golattikā</i> , kind of animal, VS., TS.; cf. <i>lattikā</i> (Up.) lizard	58
<i>gāudānika</i> , of the <i>godāna</i> -rite, Āṣv. Gr. &c. (cf. <i>god</i> -)	94
<i>grāhuka</i> , seizing, TS. (cf. <i>grhū</i> - RV.)	99
<i>ghātaka</i> , kind of wood, Āṣv. Cr.; = <i>ghāta</i> and <i>vādhaka</i>	46
<i>ghātuka</i> , slaying, AV., TB., QB. &c.	99
<i>calakra</i> , wheel, Māitr. Up.	44

- <i>caṣṣūṣka</i> in <i>a-c.</i> , without eyes, Brh. Ār. Up.	55
<i>cāṇḍātaka</i> , short petticoat, ÇBr., Kāty Çr. Obscure derivation	62
<i>caturthaka</i> , fourth, Nād. Up.	45
<i>catuṣka</i> , consisting of 4; Lāṭy, Vāsu Up.	53
<i>candrikā</i> , moon, Rāmap. Up.	91
<i>cāraka</i> , wanderer, mendicant, ÇBr. (also n. of a YV. school).	46
- <i>carmāka</i> in <i>a-c.</i> , without skin, TS.	55
<i>cāturthāhnika</i> , of the 4th Day, Çāṅkh. Çr.	94
<i>cāturthika</i> , of the 4th Day, Lāṭy	94
<i>cāturdhākāraṇika</i> , of a division into 4 parts, Āp. Çr.	94
<i>cāturviṇṣika</i> , of the 24th day, Çāṅkh. Çr.	94
<i>cāturhotṛkā</i> , of the <i>cāturhotṛ</i> service, MS.	49
- <i>cārika</i> in <i>utpatha-c.</i> , having byways for a course, Nṛsut.	
Up. (in <i>-ka-tva</i> , noun)	54, 55
<i>cikitsakā</i> , physician, ÇBr. &c.	51
<i>ciccikā</i> , kind of bird, RV., TBr. Obscure	58
- <i>citika</i> in <i>śat-c.</i> , ifc. Bah., ÇB.	55
- <i>cintaka</i> in <i>kāla-cintaka</i> , considering; Gāuḍap.	97
<i>cupunīkā</i> , one of the Pleiades, TS. Obscure	101
<i>cūlaka</i> , top of a column, Cūl. Up.	40
<i>cēlaka</i> , n. of a man, ÇB.	46
<i>codaka</i> , direction, invitation, Kāty Çr.	95
<i>chattrāka</i> , mushroom, Adbh. Br. (= <i>chattraka</i> , Class., < <i>chattra</i> , parasol.)	40, 29c.
<i>chāndomika</i> , of the <i>chandomās</i> , Çāṅkh. Çr., Kāty Çr.	94
<i>chāyaka</i> , n. of a demon, AV.	78
<i>chībuka</i> , chin (Class. Skt. <i>cibuka</i>), RV., ÇBr. &c. Obscure.	58
<i>janakā</i> , n. of a king, ÇBr. (Brh. Ār. Up.), cf. <i>jāna</i>	53
<i>jāmbhaka</i> , "crusher," n. of a demon, VS.	78
<i>jayantaka</i> , n. pr., Rāmap. Up. < <i>jayanta</i> , victorious	46
<i>jarāyuka</i> , after-birth, Sāmav. Br. = <i>jarāyu</i> . No reason is apparent for the use of the form in <i>-ka</i> in this passage.	44
<i>jalāyukā</i> , leech, in <i>trṇa-j.</i> , caterpillar, Brh. Ār. Up. Thought to contain <i>jala-āyu</i> = <i>āyus</i> (Bah.), but cf. <i>jalāuka</i> and other forms. Popular etymology has operated here.	
Origin uncertain	58
<i>jāhakā</i> , hedge-hog, VS., TS. Supposed to be from <i>√hā</i>	103
<i>jāgarūka</i> , wakeful, RV.	25
<i>jātaka</i> , newborn child, Kāuṣ.	62
(<i>jānaka</i> , - <i>ki</i> , patron, from <i>janakā</i>)	
<i>jānukā</i> , bearing, MS., Āp. Çr. Cf. <i>janū</i> , AV.	99

<i>jānukā</i> -? TĀr. 1. 6. 1; Comm. <i>jānupradeṣa</i> . See s. v.	
<i>añjalikā</i>	58
<i>jāpaka</i> , muttering, Nrp. Up.	97
<i>jāyuka</i> , conquering, MS. Cf. <i>jāyú</i> , RV.	99
<i>jālakā</i> , little net, web, Brh. Ār. Up.	62
(- <i>jihvikā</i> see <i>upā-j.</i>) - <i>jihvaka</i> ifc. Bah. = <i>jihvá</i>	54a, 55
<i>jīvikā</i> , epithet of water (end. dim.), MS. &c., Āṣv. Gr.; life, Kaṭhop.	44, 95, 67 q. v.
<i>jumbakā</i> , n. of a Varuṇa, VS., QBr. Obscure	58
<i>jyākā</i> , bowstring (pej.), RV., AV.	79
<i>jyāiṣṭhasāmika</i> , adj. < <i>jyeṣṭhasāman</i> , Gobh. 3. 1. 28	94
<i>jyotāyamānakā</i> (MSS. - <i>maka</i>), n. of demons, AV.	81
<i>jyotiṣṭomika</i> , of the <i>jyotiṣṭoma</i> , sacrifice, Kāty Gr.	92
<i>ḍerikā</i> , muskrat, Āp. 1. 25. 13. Obscure	58
<i>dhārikā</i> and <i>ādharikā</i> , centipede, Āp. Gr. Obscure	58
<i>takā</i> , that (contempt.), RV., AV., Kāty Gr.	75
<i>takṣakā</i> , n. of a Nāga, AV., Kāuṣ. (= - <i>ṣa</i>)	78
<i>tatāka</i> , pool, = <i>tatā</i> . Śaḍv. Br., Adbh. Br.	46, 29c.
- <i>tantrika</i> , ifc. Bah. = <i>tāntrī</i> , thread, Pañcav Br.	55
- <i>tapaska</i> , ifc. Bah. = <i>tāpas</i> , Māitr. Up.	55
- <i>tamaska</i> , ifc. Bah. = <i>tāmas</i> , Chā. Up.	55
<i>tarāṇaka</i> , sprout, AV.	62
<i>tādarthika</i> , intended for that, Kāuṣ.	94
<i>tādātmaka</i> , <i>ikā</i> , denoting the unity of nature, Rāmat. Up.	49
<i>tāraka</i> , carrying across, saving, Māitr. Up.	97
(<i>tārakā</i> , adj. of stars; < <i>tārakā</i>)	—
<i>tārakā</i> (< <i>tārā</i>), star, AV., TBr., QBr. &c.	44
<i>tāluka</i> , du. n. the two arteries supplying the palate, Tāit. Up.	50
<i>tāvakā</i> , thine, RV. (only 1 Vedic occurrence reported) (< <i>tāva</i>)	49
<i>tiraṅcikā</i> , a horizontal region? So BR.—Āṣv. Gr.	46
<i>tīlvaka</i> , a plant of evil name, QBr., Āṣv. Gr. &c.	79
<i>tūṇḍika</i> , having a snout or trunk (<i>tūṇḍa</i>), AV.	92
- <i>tūlaka</i> , <i>ikā</i> , ifc. Bah. = <i>tūla</i> , mattress, Rāmat. Up.	55
<i>tūṣṇika</i> , silent, in Veda only adv. - <i>kam</i> , silently, Mān. Gr.	45
<i>tūṣṇīm</i> , id. RV.—The text is dubious, and Knauer calls this word suspicious.	
<i>tr̥tīyaka</i> (< <i>tr̥tīya</i>), recurring the 3 d day, AV.	51
(<i>tr̥ṣṭaka</i>) - <i>ikā</i> , rough (creature), AV.	80
- <i>tejaska</i> , ifc. Bah. = <i>tējas</i> , Brh. Ār. Up.	55
<i>tāittirīyaka</i> , of the Tāit. school, Mukta. Up.	50
<i>tāuvilikā</i> , (voc.) n. of a female demon, AV. ¹ Obscure	78

<i>triká</i> , in threes, RV., Lāṭy &c.	47
<i>trāivarsika</i> , a triennial performance, Āṣv. Cr.	94
<i>trāividyaka</i> , practised by <i>trāividyas</i> , Āp.	50
—n., their doctrine, Mān. Gr.	
<i>-tvákka</i> , ifc. Bah. = <i>tvác</i> , skin, TS. in <i>a-t.</i>	55
<i>-tsaruka</i> , ifc. Bah., Tāṇḍ. B. (in M. W. Addendum)	55
<i>dānṇuka</i> , biting, TBr., TS., Kāth.	99
<i>daṇḍaka</i> , a class of meters, Chandaḥs., Han. Rām. Up. . . .	46
<i>-datka</i> , ifc. Bah. = <i>dānt</i> , Chā. Up.	55
<i>-dantāka</i> , ifc. Bah. = <i>dānta</i> , TS., ÇBr.	55
<i>dandaçúka</i> , biting, malignant, VS., TS., ÇBr.	25
<i>daçaka</i> , consisting of 10, Chandaḥs.	53
<i>daharaka</i> , short, Kāuṣ. Br.	63
<i>dākṣiṇāgnika</i> , performed in the southern fire, Mān. Cr. . . .	94
<i>dāyaka</i> , giving (in Veda only ifc.), Muk. Up.	97
<i>dāyaka</i> , heir, < <i>dāyá</i> , Gr. S.	53
<i>dārçapāurnamāsika</i> , of the New- and Full-moon sacrifice, Çāṅkh. Cr.	94
<i>dāçarātrika</i> , celebrated like the <i>daçarātrá</i> , ÇBr. &c. . . .	94
<i>dāhuka</i> , burning, TBr., Āp. Cr.	99
<i>-dikka</i> in <i>a-d.</i> , having no part of the heaven, ÇBr.	55
<i>dūtaka</i> , n. of Agni, Gr. S. Cf. <i>√dū</i> , <i>du</i>	58
<i>dūraká</i> , far (pej.), RV., AV.	80
<i>dūṣikā</i> (<i>dūṣikā</i> Māitr. Up. 1. 3), rheum of the eyes, VS., Kāth., ÇBr.	32, 79
<i>dūṣika</i> , n. of demons, AV., Primary, <i>√dūṣ</i> , and not to be confused with the foregoing, which is secondary, from the n. <i>dūṣi</i>	100
<i>dṛbhika</i> , n. of a demon, RV.	100
<i>dṛçika</i> , worthy to be seen, splendid, RV.	101 b, c.
—n. appearance, RV. &c.— <i>ká</i> , id, RV.	
<i>dṛçikú</i> , beholder, TS., Āp. Cr.	100
<i>dévaka</i> , god (contempt.), RV., adj. divine, Kṛṣ. Up. (< <i>devá</i>). 71, 51	
— <i>ikā</i> , an inferior class of goddesses, Āit. Br., ÇBr.	66
<i>deçika</i> , teacher, Rām. Up., Muk. Up.	92
<i>dyumnika</i> , n. pr., supposed author of RV. 8. 76. < <i>dyumnín</i> , glorious	46, 36.
<i>dvaká</i> , by twos, RV.	47
<i>dvārakā</i> , "City of Gates," Vāsu Up.	53
<i>dhanuṣka</i> , small, poor bow. Lāṭy	71
<i>dhayantikā</i> , sucking (contempt.), AV. Ppp. folio 115 b, line 1	73

<i>dhāṇīkā</i> (prakr. form of <i>dhān-</i>), vagina, AV., TS. &c.	86
<i>-dhātuka</i> , ifc. Bah. = <i>dhātu</i> , Garbh. Up.	55
<i>dhāṇīkā</i> , vagina, RV. Kh. 5. 22. 8.	86
<i>dhāraṇā</i> , vagina, VS., ÇBr.	86
<i>dhārmīka</i> , righteous, Chā. Up.	94
<i>dhārmuka</i> , righteous, Mān. Çr.	21
<i>-dhāvanaka</i> in <i>danta-dh.</i> , n. of a tree, Kāuç., prob. < <i>dhāvana</i> , cleaning (a tree "for teeth-cleaning")	50
<i>dhuvaka</i> , acc. to Wh. Vb. forms from <i>Vdhu</i> , in Jāim. Br. 96, 97	
<i>-dhūmaka</i> in <i>a-dh.</i> , without smoke, Kāth. Up., Māitr. Up.	55
<i>dhénukā</i> , female, <i>Weibchen</i> ; AV., Pañcav. Br. &c.	89
<i>nañçuka</i> , perishing, Kāth.	99
(<i>nāgnaka</i>) <i>-ikā</i> , naked, wanton (imprec.), AV. (< <i>nagná</i>).	80
<i>naḍaka</i> , hollow of a bone, Kāty Çr.	40
<i>napāṭka</i> , concerning a grandson, n. of a cert. sacrificial fire, Kāth.	51
<i>nāpuñsaka</i> , eunuch (contempt.), ÇBr., Kāty Çr. &c.	71
<i>nabhāka</i> , n. pr., Āit. Br.—Cf. <i>nabha</i> , <i>nábhas</i> ?	58, 29c
<i>narāka</i> , hell, TĀr. Uhlenbeck cf. <i>νεπ-θεν</i> &c. Not clear.	58
<i>-navaka</i> , ifc. Bah. = <i>náva</i> , Garbh. Up.	55
<i>nāka</i> , heaven, RV., AV., VS. &c.	103
<i>nāḍīkā</i> , throat, AV. (< <i>nāḍī</i>)	40
(<i>nābhākā</i> , adj. or patron < <i>nabhāka</i> , RV.)	—
<i>nābhīkā</i> , navel-like cavity, ÇBr.	40
<i>-nāmaka</i> , <i>ikā</i> ifc. = <i>nāmar</i> , Bah., Çiras. Up.	55
in <i>ánāmīkā</i> , ring-finger (for semantics see BR.), ÇBr. &c.	
<i>nāyaka</i> , leader, chief, Gāuḍap.	97
(<i>nāraka</i> , hellish, < <i>narāka</i> , AV. &c.; VS. <i>nāraká</i>).	—
<i>nāçuka</i> , perishing, TS.	99
<i>nāsikā</i> , nostril, du. nose, RV., AV. &c.	62
<i>nāstika</i> , atheist; Āp.; Muk. Up. (cf. <i>āstika</i> , Cl., < <i>asti</i>)	94
<i>nika</i> , n. of a Sāman, Ārç. Br.	103
<i>nikharvaka</i> , one billion, Pañcav Br.	44
<i>nikhātaka</i> , cut into a little, AV.	65
(<i>nijānukā</i> ? see <i>jānukā</i> , TĀr. 1. 6. 1.)	
<i>niñīk</i> , secretly, RV.	27, 29a
<i>niṃuṣṭika</i> , of the size of a fist, Āit. Ār. 5. 1. 3. 6 (p. 405. 6).	53
<i>niṃuṣṭi</i> , a measure of that size.	
<i>nīrodaka</i> , read <i>nīrodhaka</i> (Deussen), hindering, Brahm. Up.	97
<i>-nīrdāhuka</i> in <i>á-n.</i> , not burning down, MS.	99
<i>nirmārguka</i> , withdrawing from, TS.	99, 24

<i>nirmitaka</i> , conjured up, illusory, Gāuḍap.	80
<i>nirmretuka</i> , withering, Pañcav Br.	99
<i>-nivartaka</i> in <i>a-n.</i> , not flying or finching, Māitr. Up.	97
<i>-nivitka</i> ifc. Bah. = <i>nivīd</i> , Āit. Ār.	55
<i>niṣkū</i> , a neck-ornament, RV., AV. &c.	103
Uncertain. Uhlenbeck compares OHG. <i>nusca</i> , Ir. <i>nasc</i> , ring.	
<i>nihākā</i> , storm, whirlwind, RV., TS. Obscure	103
<i>nāimittika</i> , occasional, accidental, Kāty Cr. &c.	94
<i>nāiyamika</i> , settled, prescribed, Āp.	94
<i>-nāiṣcārīka</i> , in <i>a-n.</i> , not distracting, Āp.	94
<i>nāiṣṭhika</i> , final, perfect, Āçram. Up.	94
(<i>nyañjalikā</i> ? See s. v. <i>añjalikā</i> . TĀr. 1. 6. 1.)	
<i>nyastikā</i> , n. of a plant, AV. ¹	46, 91
<i>nyūñkhamānaka</i> , see <i>-mānaka</i> .	
<i>pakvakā</i> ? AV., RVKh. Prob. corrupt. The Lexx. do not render the word. Grif. "that knoweth." May be either "ripe, mature," or "gray, hoary," < <i>pakvā</i> . Uncertain.	58
<i>-pañcaka</i> , consisting of 5; a group of 5, Gopī. Up.	53
<i>pañcaviñçaka</i> , consisting of 25, Gāuḍap, Mahā. Up.	53
<i>pāñḍaka</i> , eunuch, weakling, Kāth. &c. (contempt).	71
<i>patantaka</i> , kind of rite, Lāṭy. Cf. <i>patat</i> ?	58
<i>patayiṣṇukā</i> , flying off, unsteady (imprec.), AV.	80
<i>patākā</i> , flag, Adbh. Br. 10, 3. Primary <i>ka</i> ? No noun <i>patā</i> exists. <i>Vpat</i> ; formation dubious	58, 29c
<i>-patnīka</i> , ifc. Bah. = <i>pātnī</i> , wife, Āit. Br., Kāty Cr.	55
<i>padmaka</i> , n. of a serpent-prince or demon, Gāruḍ. Up.	78
<i>parāpātuka</i> , abortive, TS.	99
<i>parābhāvuka</i> , perishing, transient, Kāth.	99
<i>parārīkā</i> , leek, Āp.—Obscure; v. l. <i>palārīka</i>	58
<i>paridīpaka</i> , lighting up, Gāuḍap.	97
<i>paripreçhaka</i> , inquirer, Gop. Br.	97
<i>parivrājaka</i> , wandering (mendicant), Aruṇ. Up.; Āçram Up.	97
<i>-pariçrītka</i> , ifc. Bah., = <i>pariçrīt</i> , Kāty Cr.	55
<i>-pariṣatka</i> , ifc. Bah., = <i>pariṣād</i> , Gobh.	55
<i>pariṣāraka</i> , n. of a place, Āit. Br., <i>pari-Vsr</i> ; formation uncertain	58
<i>pariṣāra</i> as n. reported by Wils. only—"wandering about."	
<i>parutka</i> , having knots or joints, Āp. Cr.	53, 36 (s)—b
<i>parūṣaka</i> , a tree (= <i>parūṣa</i>) and its fruit, Çāñkh Cr.	44
<i>partikā</i> , RV. Kh. 5. 15. 8, v. l. <i>patikā</i> ; corrupt and uninterpretable	58

<i>parpharika</i> , ? RV. ¹	100
<i>paryāyikā</i> , strophic, AV.	92
<i>palījaka</i> , n. of a demon, AV. ¹ . Obscure	78
<i>-paçuka</i> , ifc. Bah., = <i>pācu</i> (or <i>paçú</i>), Āçv. Çr.	55
<i>pāka</i> , very young, Çāṅkh Gr. 3. 2.—simple, RV., AV. &c.	103
<i>pājaka</i> , a kitchen implement, Āp. Çr. Etym.?	58
<i>pāñcamāhnika</i> , of the 5 th Day, Çāṅkh Çr.	94
<i>pātaka</i> , acc. to Wh. Vb. roots in the Brāhmaṇas. <i>Vpāt</i>	96, 97
<i>pātaka</i> , fall, downpour, Saṁny. Up. 2; sin, Çāṅkh Çr. &c.	95
<i>pādakā</i> , little foot (End. Dim.), RV. ¹ (< <i>pāda</i>)	67
<i>pādukā</i> , slipper, Āçram. Up.	62
<i>pāpaka</i> , evil, ÇBr. &c. (< <i>pāpa</i> or <i>pāpā</i>)	80
<i>pāramārthika</i> , real, actual, Mukh. Up.	94
(pārivrājaka—adj. < <i>parivrājaka</i> , Kāuç.)	
<i>pārsthika</i> , after the manner of the <i>Prsthyā</i> , Lāṭy &c.	49, 29 a
<i>pāvakā</i> , clear, bright, RV. &c.; n. of Agni, TS. &c.; fire, in general, Muṇḍ Up. 2. 1. 1	18 Note ¹ ; 58
An ancient word; from <i>Vpū</i> , but exact formation uncertain. Early appearance and accent forbid taking it as primary <i>-aka</i> , which Sāy. does (" <i>cobhaka</i> ").	
<i>pāçuka</i> , concerning cattle, Kāty Çr.; Çāṅkh Çr.	49
<i>pāçubandhaka</i> , of the <i>pāçubandhā</i> , Āçv. Çr.; Çāṅkh Çr.	49
<i>pikā</i> , Indian cuckoo, VS. (Uhlenbeck cf. <i>pīcus</i> ; very doubt- ful)	103
<i>piṅgalakā</i> , <i>ikā</i> , yellow, tawny, AV. (< <i>-lā</i>)	64, 72
<i>piṇyāka</i> , oil-cake, Āp. (no reference given). Obscure	58
<i>-pitṛka</i> , ifc. Bah. = <i>pitṛ</i> , Kāty Çr.; Āçv. Gr.	55
<i>pitṛmedhika</i> , of the <i>pitṛmedha</i> , Saṁny. Up.	92
(pīdāku—for pṛdāku q. v. MS.)	
<i>pīnāka</i> , staff, bow, AV.; VS.; TS.	58
Uhlenbeck cf. πῖναξ and OSlav. <i>pini</i> , tree-trunk.	
<i>pīpīlaka</i> (< <i>-lā</i>), ant, Chā. Up.— <i>ika</i> , ant, only Adbh. Br. (Prob. to be emended to <i>-aka</i> or <i>ikā</i>)	62
<i>-ikā</i> , small ant, AV.; ÇBr.; Pañc. Br. &c.	
<i>pīppakā</i> , a sort of bird, VS. (cf. <i>pippika</i> , Class., a bird or beast)	58
<i>pīyaka</i> , n. of a class of demons, "abuser," AV.	96, 97
<i>pīyūṣaka</i> , biestings, RV. Kh. 5. 15. 14.—The parallel AV. text has <i>pīyūṣa</i> , but the meter needs an extra syllable,— which the later compiler evidently added	41
<i>pūklaka</i> or <i>pūlkaka</i> , n. of a despised tribe, MS. Not certain	71

- pundārīka*, lotus blossom, RV.; AV. 58
- Prob. connected with *pundari-srajā* (TBr.),—but the meaning of this *pundari* is uncertain; cf. *pundarin*, another flower (Lexx.).
- putrakā*, little son, RV.; AV. (< *-trā*) 62, 67
- puro'nuvākyāka*, ifc. Bah. = *puro'nuvākyā*, QBr. in *a-p.* 55
- purorūka*, ifc. Bah. = *purorūc*, QBr. in *a-p.* 55
- (*pulīkā*—MS.—variant for *kulīkā*, q. v.) 101
- (*pūlkaka*, see *pūklaka*.)
- pūtīka* (once *-ika*, Āṣv. Cr. 6. 8), a plant, (< *pūti*), substitute for soma, TS.; Kāth.; QBr. &c. 46, 31
- pūraka*, filling (noun), Amṛt Up.; Dhyān. Up. 95
- pūrvaka* in *nyāya-p.*—having reason as precedent—Gāudap. 55
- prnākā* in *harina-p.*, female young of an animal, Āp. Cr. 62
- prthak*, isolated, scattered (adv.), RV., AV. &c. 27
- prthuka*, rice or grain flattened and ground, TBr. < *prthū* 46
- prḍāku*, serpent, RV.; AV.; TS. Cf. *πάρδος*, acc. to Uhlenbeck loanword from Ind.-Iran. **parda-* 58, 29 c
- prṣātaka*, a mixture of ghee, milk &c. (cf. *prṣat*), AV.; Pār. Gr. 58, 15
- kī*, a disease, or the she-demon causing it, AV.
- perukā*, n. pr. RV. 46
- pēsuka*, spreading out, QBr. 99
- poṣuka*, thriving, Śaṣv. Br. 99
- pāunarādheyika*, of the *punarādhēya*-rite, Āṣv. Cr. &c. . . . 94
- pāuruṣamedhika*, of a human-sacrifice, QBr.; Kāty Cr. . . . 94
- pāurvāhnikā*, of the forenoon, Kāty Cr. 94
- prakṣepaka*, throwing (n. act.), Māitr. Up. 95
- pracalāka*, chameleon, Āp. *pracalākā*—cloudburst(?) TS.—
- Cf. *pracalaka*, Class., reptile; *pracala*, creeping &c. 46, 29 c
- pracitaka*, n. of a meter, Chandaḥs. 44
- pracyāvuka*, transitory, fragile, Qāṅkh Br. 99
- prajāpatika* in *sa-p.*, ifc. Bah.—Āit. B. 55
- pratiṣrūthā*, echo, VS.; Kāuṣ. Up. 42
- pratisthāyuka* in *ā-p.*, not standing firm, MS. 99
- praticikā*, AV., < *praticī*, f. of *pratyāñc*; mg. uncertain; “offense”? 80
- pratyutthāyuka* in *a-p.*, not rising respectfully, Gop. Br. . . 99
- pradātrikā*, (female) giver, MS. 91, 35 a
- pradāyaka*, bestowing, Garbh. Up. 97
- pradrāṇaka*, very poor, Chā. Up. (*pra*—intens; *-ka*—Pity.) 68

prapāthaka, section, n. of divisions of cert. works, as TS.,

ÇBr., Chā. Up. 62

prapāduka, falling prematurely (fetus), TS.; Kāth. 99

prabāhuk, on an even line, Āit. Br.; TBr.; TS. &c. 27

prabhrāṇṇuka, falling off, vanishing, ÇBr.; TBr. 99

pramāyuka, perishing, AV.; TS.; TBr. &c. 99, 23

pravartaka, one who sets in motion, Çvet. Up. 97

pravartamānakā, slinking down, RV.¹ 73

pravalhikā, riddle, challenge, Āit. Br.; Çāṅkh Çr. 91, 95

prasarpaka, assistant or spectator at sacrifice, Āçv. Çr.; Lāty 46

prahastaka, n. of RV. 8. 86. 13—15.—Kāuṣ Ār.; Çāṅkh Çr.;

< *prahasta*, extended hand. Application not clear to me.

—Lex. gives Çāṅkh Br., wrongly 58

prahāruka, carrying off, Kap. S. 99

prākaraṇika, of the *prakaraṇa*, Mān. Gr. 94

prākāruka, ? perhaps scattering about? Kap. S., Kāth. 99

prāgāthika, of or derived from the *Pragātha* (i. e. RV. 8),

Lāty &c. 94

-*prāṇaka* iſc. Bah. = *prāṇā*, KSA. 5. 3 *aprāṇakāya svāhā*,

cf. TS. 7. 5. 12. 1 *aprāṇāya svāhā* 54 a, 55

prātinidhika, substitute, Kāty Çr. 94

prātiçrutkā, existing in the echo, Bṛh.Ār.Up. 49

prādeçika, chief of a district (*pradeça*), Kāuṣ 94

prāyaçcittika, expiatory, Āçv. Çr. 94

prāçātika, a leguminous plant, Āp. Çr. Cf. *praçātika*, -*sātika*,

various grains (Class.) 58

priyaṅgukā, panic seed (dim.), Sāmavidh Br. 62

prekṣaka, deliberating on, Mān. Gr.; as n. spectator 96, 97

plāçuka, rapidly growing up, ÇBr.; Kāty Çr. 45, Note

baka (a crane, only Class.), n. of a demon, Mān. Gr.; of a

seer, Kāth. &c. 103

baṭaraka, m. pl., lines of light appearing before closed eyes,

Āit.Ār. ? 58

bāddhaka, captive, AV. < *baddhā* 79

babhrukā, brownish (clearly dim.), CB.; (*bā-*) ichneumon,

VS. &c. (< *babhrū*) 64

balākā, crane, VS., &c. Obscure 58

bālhika, n. of a man, ÇBr.; of a people, AV. 52

bādhaka, a cert. tree, Gobh.; also as adj., of the *bādhaka-*

tree. Uncertain; cf. *bādhā* (?), obstacle, trouble, &c. 50

bālaka, young; child, Kṛṣ. Up. &c. 63

(<i>bālāki</i> , metronymic from <i>balākā</i> as n. p.)	
- <i>bāhuka</i> , ifc. Bah. = <i>bāhú</i> , Āç. Gr. (in <i>ud-b.</i>)	55
- <i>binduka</i> , ifc. Bah. = <i>bindú</i> . Nrp. Up.	55
<i>bṛbūka</i> ,—? RV. ¹ —Entirely uncertain. Grassmann, "dick, dicht."—Ludwig "murmelndes Wasser."—BR. ?	58
- <i>brhatika</i> , ifc. Bah., Çāṅkh Gr. (in <i>tato-b.</i>)	55
<i>brhatka</i> , n. of a Sāman, Pañcav. B.	42
(- <i>bodhaka</i> in <i>ātma-b.</i> , q. v.)	
- <i>brahmaka</i> , ifc. Bah. = <i>brahmán</i> , Āçv. Gr.	55
<i>brāhmāndanika</i> , (fire) on which the <i>brahmāndanā</i> (the priest's rice) is boiled; Kāuç. (with or sc. <i>agnī</i>)	94
<i>bleska</i> , noose, snare, Kāth.	103
- <i>bhasmaka</i> , ifc. Bah., Gop. B. (in <i>sa-bh.</i>)	55
- <i>bhāktika</i> , retainer, Āp. (in <i>nitya-bh.</i>)	94
<i>bhāradvājākī</i> , skylark, = <i>-jī</i> . Sāmav. B.	44
<i>bhāvuka</i> , being, becoming, TS., Kāth &c.	99
<i>bhāṣika</i> , general rule. Çāṅkh Gr. &c.	40, 29 a
<i>bhikṣuka</i> , mendicant, Pār. Gr.	44
<i>bhinnaka</i> , broken (contempt.), Mantra B.	72
<i>bhūmipāçakā</i> , a plant, = <i>-ça</i> (m.), Sāmav. B. 2. 6. 10.	91
<i>bheka</i> , frog. Māitr. Up. Prob. onomat.	103
<i>bhāumaka</i> , terrestrial animal or being, Adbh. Br.	49
<i>mākaka</i> , kind of demon, AV.	79
<i>mākṣikā</i> , fly RV.; AV. &c.	62
<i>maṅgalikā</i> , of good omen, AV.	67, 29 a
- <i>majjāka</i> , ifc. Bah. = <i>majján</i> , TS.	55
<i>maḍūṣikā</i> (v. l. <i>maṭ-</i> , <i>maṇḍ-</i> , <i>madh-</i> , <i>mandh-</i>) a dwarfish girl, unfit for marriage, Āp. Gr.	58
<i>maṇika</i> , water-jar, Āçv. Gr.; Gobh. &c.—Āit. Br. 7. 1—acc. to Sāy., a fleshy excrescence on an animal's shoulder	40
<i>maṇipūraka</i> , a mystic circle on the navel, Haṁs. Up. 1	44
<i>maṇḍūka</i> , frog, RV. &c. Uncertain origin	58
<i>maṇḍūrikā</i> (edd.; MSS.— <i>riti</i>), vile, filthy woman, AV. ¹ (voc.)	86
<i>mādhuka</i> , n. pr., ÇBr. (<i>mādhu</i>)	53
<i>madhūka</i> , a bee, Çāṅkh. Gr.; a tree and its fruit, ib.	51
<i>madhūlaka</i> , sweetness, honey, AV.	48
<i>madhyamikā</i> , the middle finger, Prāñ. Up.	46, 91
<i>madhvaka</i> , bee, Adbh. Br.	51, 33 b
<i>manaskā</i> , mind (impr.), AV.; ifc. Bah. = <i>mānas</i> , Kāth Up. &c.	79, 55, 54 a

- mānasthaka*, RVKh. 5. 15. 7.—“freundlich gesinnt” (Scheft.),
 see s. v. *āmanikā* 58
- manānāk*, RV. Obscure word, see 27
- mantrikā*, n. of an Up., Mukt. Up. 51
- māmaka*, my, only RV. 51
- markaṭaka*, kind of grain, Āp. Cr. 51
- maryakā*, male, Männchen. RV¹ 88
- maçúka*, gnat, AV., VS., ÇBr. &c. (w. r. *masúka*) 62
- mastaka*, head, Mahānār. Up., and *mastiṣka*, brain, RV.,
 AV. &c. Cf. *mastu-luṅga*, brain. The base seems to
 have been *mast-a*, *i* or *u*. Uncertain 58
- mahānāmnika*, of the Mahānāmni, Gobh. 52
- mahāvratika*, of the Mahāvratā Sāman, Çāṅkh Cr. . . . 92
- mahīlukā*, female, AV.¹ 89
- mānsúka* ifc. Bah. = *mānsá*, TS. 55
- mākī*, du., RV.¹ This word has been variously rendered.
 Ludwig makes it an adj. to *naptyá*, either “brüllend”
 (*Vmāk*; application?), or (and this I believe to be right)
 from base *mā-* of the 1st. pers. pronoun; see § 30a, Note.
 The phrase then means “my daughters he has helped ...
 to marriage (*janitvanāya*).” This interpretation seems
 to me secured by comparing *mākīna*, which L. apparently
 did not notice, but which is obviously a derivative from
 the stem *mākī* 50, 30 a Note
- mākīna*, mine, RV. < *mākī*, q. v. 50, 30 a Note
 (*mākṣika*, spider, Brahm. Up., prob. deriv. < *mākṣikā*.)
- mātrka*, “das Mutterwesen,” (Deussen) n. abstr. < *mātr*,
 Māitr. Up. 48
- mādānaka*, kind of wood, Kāuṣ.—Uncertain; cf. *mādana*
 (adj.) 58
- mādhuparkika*, of the *madhuparkā* rite, Çāṅkh Gr. . . . 94
- mānaka* in *nyūṅkha-mānaka*, having a desire to insert the
nyūṅkha, Çāṅkh Br. 25, 13; 30. 8 (Bah. from *māna*).—
 BR. regard it as a participle; but there is no verb *nyūṅkhati*,
 only *nyūṅkhayati*. The sentence is: *tasmān nyūṅkhayati*
nyūṅkhamānaka iva vāi prathamam cicariṣuḥ carati.
 From this the following semantic proportion is evident—
nyūṅkhamānaka : *nyūṅkhayati* = *cicariṣu* : *carati*. Ergo,
ny. = “desiring to perform the act *nyūṅkhaya*, i. e. to
 insert the *nyūṅkha*.”—The noun *māna* = “desire” . . 55
- mānuṣyaka*, human, ÇBr. (< *manuṣyā*) 49

<i>māmakā</i> , mine, RV. &c. (< <i>māma</i>)	49
<i>mārūka</i> , dying, TS.; Mān. Gr. Cf. <i>marū-</i>	99
(<i>mārḍikā</i> , deriv. of <i>mrḍikā</i> , RV. &c.)	101
<i>muktikā</i> , "string of pearls," n. of an Up., Muk. Up., < <i>muktā</i>	53
<i>mukharikā</i> , bit of a bridle, Kāty. Cr. 16. 2. 5 (Lexx. wrongly 4)	62
<i>muṇḍaka</i> , n. of an Up., Muk. Up.	46
<i>muṣkā</i> , testicle, RV. &c.; female organ (in du.), AV. &c.	86
<i>muṣṭika</i> , n. of a fighter, Kṛṣ. Up.	53
<i>muhukā</i> , moment, RV.	62
<i>mūka</i> or <i>mūkā</i> , dumb, VS., ÇBr.	103
<i>mūtakā</i> , little basket, ÇBr.	62
<i>mūṣaka</i> , rat or mouse (Dim.), Gāruḍ. Up.; - <i>ikā</i> , id, VS.	62
<i>mrḍayāku</i> , merciful, RV.	45, 29 d
<i>mrḍikā</i> , favor, only RV., AV.	101
<i>mṛttikā</i> , earth, clay, VS.; Āit. Br. &c.	44, 36
- <i>mēka</i> in <i>sumēka</i> , well-established, RV. Most often of heaven and earth	103
- <i>medāśka</i> , ifc. Bah. = <i>médas</i> , TS., in <i>a-m</i>	55
<i>menakā</i> , n. of a daughter of Ménā, Śaṅv. Br. (metron.)	51
(<i>meṣka</i> for <i>bleṣka</i> &c., only <i>m.-hata</i> , Āp. Çr.)	
<i>māināikā</i> , n. of a Mt., TĀr.—Metronymic < <i>ménā</i>	49
- <i>mocaka</i> , releasing, Muk. Up.	97
<i>mōhuka</i> , falling into confusion, TS.	99
<i>yakā</i> , which (contemp.-obs.), RV. &c.	75, 86
- <i>yajāśka</i> ifc. Bah. = <i>yājus</i> , ÇBr., in <i>a-y</i>	55
- <i>yantrika</i> ifc. Bah. = <i>yantṛ</i> , Kāty. Cr.	55
<i>yantraka</i> , <i>ikā</i> , tamer, subduer, Pañcav Br. < <i>yantrā</i> , fetter	51
<i>yamika</i> , du, n. of 2 Sāmans ("Twins"), Ārṣ. Br.; SV.	92
<i>yaṣṭikā</i> , club, Kṛṣ. Up.	44
<i>yaska</i> , n. pr., Āṣv. Cr. &c.; pl. his pupils or descendants	103
- <i>yācaka</i> , beggar, in <i>pura-y</i> , Māitr. Up.	97
- <i>yācanaka</i> , beggar, in <i>nitya-y</i> , Māitr. Up. < <i>yācana</i> , request	56
<i>yājaka</i> , sacrificing, Māitr. Up.	97
<i>yājuka</i> , sacrificing, ÇB.	99
<i>yājñikā</i> , sacrificial, Çāṅkh. Cr.; Kāuṣ.	94
—, a sacrificer, ÇBr.; Pār. Gr. 2. 6.	
<i>yādr̥cchika</i> , relating to or depending on chance (<i>yadr̥cchā</i>), Param. Up.	94
<i>yāmaki</i> , I go basely, Çāṅkh. Br. < <i>yāmi</i>	84, 37
<i>yāyajūka</i> , constantly sacrificing, ÇBr.	25

(*yāskā*) patron < *yaska*.

yavāku, adj. of you two, RV. < *yuvā-* 51, 30a Note

yuṣmāka, your, RV. < *yuṣmā-* 51, 30a Note

-yūthika, in *a-y.*, not in the herd, < *yūthā*. Kāth Gr. 44a

= Mān. Gr. 2. 17 92

-yūṣka, in *vi-y.*, ifc. Bah., Hir. P. 55

-yonika, in *a-y.*, Bah., not containing the phrase *eṣā te yónih*,

Kāty Gr. 55

-rajaska, ifc. Bah. = *rājas*, Nṛsut. Up. 55

-raçmika, ifc. Bah. = *raçmi*. Āçv. Gr. 55

rākā, full moon, RV. &c. Cf. *rā(i)*? 103

rājakā, king (contempt.), RV.¹ < *rājan* 71

rājasūyika, of the *rājasūya*-sacrifice, Çr. S. 94

rāsnākā, little girdle, Kāth 62

rūpakā, evil shape, AV.; (*-ka*) species, Māitr Up.; image,

Āit. Br. (= *rūpā*) 79, 44

recaka, expiration, Amṛt. Up., Dhyān. Up. 95

-retāska, ifc. Bah. = *rétas*, ÇBr. 55

rāivataka, n. of an ascetic, prob. patron. < *revata*, Jābāl Up. 49

rócuka, causing pleasure, MS. 99

rodākā,—? Vāit. 58, 30 a

ropanākā, a certain yellow bird, thrush? RV., AV., TBr.

Origin obscure 58, 30 a

rohītaka, n. of a tree, MS.; Kāty Gr. Prob. < adj. *róhita* 46

(*rāuhitaka*, made from the *rohītaka* tree, Kāty Gr.)

lambhaka, acc. to Wh. Vb. roots, found in Brāhmaṇas 96, 97

lambhuka, accustomed to receive. Chā. Up. (cf. *ālambhukā*) 99

lalāṭika, being on the forehead, Āp. Çr. 92

lāghavika, adj. < *laghava*. n.—Kāty Gr. 94

-lābhikā, in *su-l.*, easily won, RV.¹ (voc.) 16

léka, n. of an Āditya, TS. Obscure 103

-lepaka, ifc. Bah. = *lepa*, Muk. Up. 55

lokapālaka, earth-protector, Mahānār. Up. 44

-lómaka or *lomāka*, ifc. Bah. = *lóman*, TS.; ÇBr. &c. 55

lohitaka, red, reddish, Āp. 64

lohinīkā, red glow, Āp. Çr. < *lōhinī*, f. of *lōhita* 48

lāukika, worldly, usual, Kāty Gr.; Kāuç &c. 94

vajrasūcīkā, n. of an Up. (also called *vajrasūcī*), "little

sharp needle," Muk. Up. 62

vūdḥaka, sort of reed or rush, = *ghātaka*; AV.; ÇBr. &c. 46

vadhā- deadly weapon, destroyer &c.; cf. *ghāta-ka*.

-vapāka, ifc. Bah. = vapā, ÇBr.; Kāty Çr.	55
(vābhruka, v. l. for bābhruka, MS. 3. 14. 7.)	
vamrakā, "Antman," n. pr., RV., <vamrá	46
vayākīn, RV. ¹ (of the soma plant): prob. "having little tendrils," (vayāka, dim. of vayā; so Sāy. and Ludwig)	62
varaka, suitor, Çāṅkh Gr.	46
varāhaka, n. of an Up., Mukh. Up.	44
-varṇaka, ifc. Bah. = várṇa, Gopī. Up.	55
vārtikā, quail (çprvṣ), RV. &c. (only RV. and Classical) (suffixal formation uncertain)	58
-varṣika, ifc. Bah. = varṣā (cf. varṣin), Āçv. Çr.	54, 55
varṣika, kind of meter, Nidānas.	46, 36
varṣuka, raining, rainy, TS.; TBr.; ÇBr. &c.	99
valika, projecting thatch, Gāut.; reed, Kāuç. &c. <vali or valī	40
valūka, red or black, Pañc. Br.; Lāty &c. Obscure	58
valkā, tree-bark, TS.; TBr. \sqrt{vr} ?	103
valmīka, ant-hill, VS.; TS.; ÇBr. &c.	62
vasukā, having or bestowing weal (vasu), TS. &c.; in formula vasukō'si vēṣaçrīr asi &c.—Comm. vāsayingitr, as if \sqrt{vas} and uka, which is highly improbable	58
-vastuka, ifc. Bah. = vāstu, Gāudap.	55
vasnikā, prize, reward, Pañc Br. (vasnikām jayāya). Comm. vasnisamjñām vasusanibandham dhanasamūham	53
vahyaka, draft-animal, Kāty Çr. 14. 231 (not 331 as BR.) Āçv. Çr. has in same passage vahya	44
-vākkā, ifc. Bah. = vāc, ÇBr.	55
vācaka, expressing, declaring, Rāmāp. Up.	97
vājasaneyaka, of or by Vājasaneyā, Kāty Çr. &c.	50
vāmanaka, dwarf, Garbh. Up.	62
vāyovidyikā, fowler, ÇBr.	94
-vāraka, keeping, guarding, Nṛsut. Up.	97
vāruka, choosing, MS.	99
vāruṇapraghāsika, adj., of varuṇapraghāsā, Āp. Çr.	94
vārdhhuṣika, usurer, Āp.	44
vārṣaṇatika, bestowing life for 100 years, Kāuç.	94
vārṣika, of the rainy season, or year, AV.; VS.; ÇBr. &c.	94
vālūkā, sand, Çvet Up. Obscure	58
vāsantika, vernal, AV.; VS.; Āit. Br. &c.	94
vāsuki, (prob. patron.), n. of a Nāga, Gāruḍ. Up.; Gobh.; Kāuç &c.	78
vīhkrndhikā, croaking, acc. to Sch., Māitr. Up. Obscure	58

<i>vika</i> , n. of a Sāman, Ārṣ. Br.	103
<i>vikalpaka</i> , hesitation, Tej. Up.	44
<i>vikasuka</i> , "bursting", n. of Agni, AV.	99, 24
(<i>vikusuka</i> , corruption of <i>vikasuka</i> , n. of Agni, Āp. Gr.)	
{ <i>vikṣinatkā</i> , VS., QBr.} (cf. <i>āmivatkā</i> -) destroying,	
{(inferior) <i>vikṣinakā</i> , TS., Kāth } epithet of gods in Çata-	
rudriya; cf. following word, and see Weber, I St. II—43	42
<i>vicinvatkā</i> (in same passages as foregoing), discriminating	
see <i>vikṣinatkā</i>	42
<i>vināyaka</i> , n. of evil demons, Mān. Gr. < <i>vi-Vñi</i> . Cf.	
<i>vāināyaka</i>	96, 97
- <i>vibhaktika</i> , ifc. Bah. = <i>vibhakti</i> , declension, Tāṇḍ. Br. . . .	55
<i>vibhinduka</i> , "tearing," n. of an Asura, Pañcav Br.	99
<i>vibhītaka</i> , a tree, QBr.; Kāty Gr.; its nut, used for dice,	
RV.	62, 79
<i>vimanyuka</i> , allaying wrath, AV.	56, 23
<i>vilāyaka</i> , soother, VS.—" <i>mānaso' si vilāyakah</i> "	96, 97
<i>viṣarika</i> , a certain disease, AV.	103
<i>viṣvaka</i> , all-pervading, Rāmat. Up.; n. pr. (<i>viṣ-</i>) RV. &c. . .	47
<i>viśadhānaka</i> , poison-receptacle (imprec.), Mantra Br. . . .	79
<i>viśānakā</i> , "little horn," n. of a plant, AV. (< <i>viśāna</i>) . . .	62
<i>viśātakī</i> , a plant, AV.	79
<i>viṣunāki</i> , RV., in various directions	27
- <i>viṣuvatka</i> in <i>a-v.</i> , ifc. Bah., Lāṭy	55
<i>viśūcikā</i> , a certain disease, VS.; TBr. < fem. of <i>viśvañc</i> . .	79
<i>viṣphulīṅgakā</i> , little spark ?, RV.	71
<i>visālyaka</i> , Wh. <i>visālpaka</i> , a disease (= <i>visalyā</i>), AV. . . .	79
<i>visrānsikā</i> ,—(of unknown mg.), <i>visrānsikāyāḥ kāṇḍābhyah</i> ,	
Kāth; MS.; Āp. Gr.—In later times, n. of a plant	58
<i>vihvāruka</i> , tumbling, MS.	99
- <i>vīṇākā</i> , flute, in <i>godhā-vīṇ-</i> , Kāty Gr.	44
<i>vīrakā</i> , male, Männchen, RV. (< <i>vīrā</i>)	88
<i>vṛkka</i> , kidney, RV.; AV.; VS.; QBr. &c.	103
- <i>vṛttika</i> , ifc. Bah. = <i>vṛtti</i> , disposition, Mukta. Up.	55
<i>vṛthak</i> , easily, lightly, RV., cf. <i>vṛthā</i>	27
<i>vṛdhikā</i> , increaser, RV. (epithet of Indra. The context,	
and the correlation of this word with <i>suṣā</i> and <i>sudās</i> ,	
uphold Sāy.'s interpretation)	100
<i>vṛndāraka</i> , best of its kind, Brh. Ār. Up. Prob. conn. w.	
<i>vṛndā-</i> mass, crowd. Formation obscure	58
<i>vṛṇcika</i> , scorpion, RV.; AV.	71, 79

<i>vr̥ṣaka</i> , n. of several Sāmans, SV.; Ārṣ. Br.	46
<i>véduka</i> , knowing, TS.; Kāṭh	99
<i>véduka</i> , obtaining, TBr.	99
<i>veṣkā</i> , noose, ÇBr.; Kāty Çr. See <i>bleṣka</i> &c.	103
<i>véṣṭuka</i> , adhering, MS.	99
<i>vāikalpika</i> , optional, Āçv. Çr.	94
<i>vāitānika</i> , of the 3 sacred fires, Āçv. Gr.; Āçv. Çr.	94
<i>vāidika</i> , vedic, Māitr. Up. &c.	94
<i>vāināyaka</i> , of <i>Vināyaka</i> (a n. of Ganeṣa, as such first found Yajñ.), Sāmav Br.	—
<i>vāibhūta</i> , made from the <i>vibhūta</i> -tree, Kāṭh &c. (also- <i>daka</i>)	49
<i>vāilasthānakā</i> , abyss, pit (imprec.), RV. ¹	79
<i>vāiçeṣika</i> , special, peculiar, Āp.	94
<i>vāiçvadevika</i> , of the Vāiçvadevā Pārvan, Mān.Çr.; Çāṅkh.Çr.	94
<i>vyāñjaka</i> , indicating, Nṛsut. Up.	97
<i>vyārdhuka</i> , being deprived of, Kāṭh; MS. &c.	99
<i>vyādhaka</i> , hunter, Kāuṣ	97
<i>vyāpaka</i> , Kāṭh. Up. &c., pervading, permeating	97
<i>vyāyuka</i> , running away, MS.; Kap. S.; Kāṭh	99
<i>-vyomnika</i> in <i>parama-vy.</i> , an inhabitant of highest heaven, Nṛp. Up.	92
<i>vrātika</i> , adj. < <i>vratā</i> , Gobh.	94
<i>vleṣka</i> , see <i>veṣkā</i> &c. Brugm. thinks this is the original form	103
<i>çakuntakā</i> , <i>ikā</i> , birdlet (dim.-contemp.-obs.), (< <i>çakūnta</i>), RV. &c.	71, 86
<i>çāṅkhapulika</i> , n. of a Nāga, Gāruḍ. Up.	78
<i>çāṇḍika</i> , n. of a family or tribe, RV.—Sāy. says “descendant of Çāṇḍa” (an Asura priest, VS., MS.).— <i>çanḍa</i> as common n. “curds,” only Lexx.	92
<i>çanakāis</i> , very gently (dim.), RV.; Kāṭh; Māitr. Up.	65, 37
<i>çaphaka</i> , “little hoof,” n. of a plant, AV.; Āp. Çr. (< <i>çaphá</i>)	62
<i>çamakā</i> , a plant, Kāuṣ	46
<i>çayāṇḍaka</i> , lizard, TS.—? <i>çayāṇḍa</i> acc. to Lexx.—“sleepy”	58
<i>çayāṇḍaka</i> , kind of bird, VS. Cf. foregoing. Perh. cpd.; <i>-anḍa(ka)</i> ?	58
<i>çarṣikā</i> , kind of meter, Nidānas. Cf. <i>sarsikā</i> , a kind of meter, R. Prāt; etymologies of both words unknown	101
<i>çalākā</i> (<i>-ka</i> only Kāṭh 26. 1), small stake, twig, TS., ÇB. &c.	62, 29 c
<i>çalākakā</i> , twig (contempt.), AV. ¹	71

<i>ṣálka</i> , splinter, TBr.; Āit. Br.; TS., cf. <i>ṣalá</i>	62, 29 b
<i>ṣályaka</i> , porcupine, VS.; Āit. Br.; Āp.	53
<i>(ṣavartaká, see kúṣarvataka.)</i>	
<i>ṣaṣaka</i> , hare (dim.?), Adbh. B.	62
<i>ṣākunika</i> , bird-catcher, Māitr. Up.	94
<i>ṣātyāyanaka</i> , the Br. of Ṣātyāyana, Āṣv. Gr.; Lāṭy	50
<i>(ṣāmāka—wrong reading for ṣyā-, Kāuṣ.)</i>	
<i>ṣāriṣākā</i> , AV. ¹ , unexplained word. It may be a cpd., in which case the <i>-kā</i> would presumably be not suffixal	58
<i>ṣārīraka</i> , n. of an Up., Mukh. Up.	49
<i>ṣālūka</i> , a plant, said to be "an esculent lotus root," AV.; Kāuṣ.—Doubtless conn. w. <i>ṣālu</i> (class.), a fruit (unidentified)	58
<i>ṣāṣvatika</i> , eternal, Āp.	94
<i>(*ṣikhaṇḍaka—mistake in NBD. for ṣikhaṇḍá—TS. 5.7.15.1)</i>	
<i>ṣipavitnuká</i> , kind of worm, AV. Etymology unknown	79
<i>ṣipiviṣṭaká</i> , smooth? TBr. < <i>ṣipiviṣṭá</i> , bald-headed	58
<i>ṣilaka</i> , n. pr., Chā. Up.	58
<i>ṣiṣuká</i> , young (animal), AV.	63
<i>ṣātikā</i> , cooling, RV., AV. (voc.)	56, 19
<i>-ṣīrṣāka</i> , ifc. Bah. = <i>ṣīrṣān</i> , TS.	55
<i>-ṣīlika</i> , ifc. Bah. = <i>ṣīla</i> , cf. <i>ṣīlin</i> , Gop. Br.	54, 55
<i>ṣulka</i> , price, RV. Obscure. Primary?	103
<i>(ṣuṣulūkā a bird, RV.); Say. "owlet"; prob. for ṣiṣu-ulūka</i> —	
<i>ṣūṣka</i> , dried up, RV., AV., QBr. &c.	103
<i>ṣrñkhāṇikā (ṣrñgh-, sñgh-), mucus of nose, Āp. Uncertain.</i>	
A word <i>ṣiñghāṇa</i> or <i>sñghāṇa</i> , of like meaning, is quoted in Lexx.	
<i>ṣerabhaka</i> , n. of demons, AV. ¹ (voc.)	78
<i>ṣevrḍhaka</i> , n. of demons, AV. ¹ (voc.)	78
<i>ṣāūnaka</i> , n. of a Rishi, QBr. &c.—Supposed to be patron. < <i>ṣunaka</i> , and this < <i>ṣvān</i>	58
<i>ṣyāmāka</i> , millet, TS.; VS.; QBr. &c.	44, 30 a Note
<i>ṣyāvaka</i> , n. pr., RV.	64
<i>(ṣlakṣṇaka), -iká</i> , slippery (obscene), AV.	86
<i>ṣlōka</i> , sound &c., RV. &c.	103
<i>ṣvakiṣkín</i> , applied to demons, AV. ¹ Text and meaning uncertain; "having dogs' tails"?—The word <i>*kiṣka</i> is hopeless	103
<i>ṣaṭka</i> , consisting of 6, Lāṭy; ifc. Bah. = <i>ṣaṣ</i> , as <i>navāṣaṭka</i> , having nine sixes or hexads, Āṣv. Gr.	53, 55

<i>ṣaḍvinṇaka</i> , consisting of 26, Cūl. Up.	53
(<i>śāṇḍika</i>) n. pr., for <i>khāṇḍika</i> q. v., MS.	—
<i>ṣāṭhkāuṣika</i> , six-sheathed, Kāuṣ (reference not given; MW. Add.)	94
<i>ṣāḍahika</i> , of the <i>ṣaḍahā</i> -festival, Lāṭy	94
<i>ṣodaṣika</i> , of the 16-partite Stotra, Pañc Br. &c.	92
<i>saṁvartaka</i> , "destroyer," the great world-ending fire, Nṛp. Up.	97
<i>saṁvītka</i> , ifc. Bah. = <i>saṁvīd</i> , Nṛsut. Up.	55
- <i>saṁṣāruka</i> in <i>a-s.</i> , not breaking down, Kap. S.	99
<i>sāmsamaka</i> , united together, AV.	47
(<i>saká</i> , see <i>taká</i>)	75
<i>saṁkalpaka</i> , determining, purposing, Amṛt. Up.	97
<i>sāmkasuka</i> , n. of an Agni, AV.; Kāuṣ	99, 24
—adj.—splitting off, QBr.	
{- <i>saṁkhyaka</i> , ifc. Bah. = <i>saṁkhyā</i> , Muk. Up.	55, 30 b
{- <i>saṁkhyāka</i> , ifc. Bah. = <i>saṁkhyā</i> , Muk. Up.; Cūl. Up.	55, 30 a
<i>saṁjīvaka</i> , animating, Āçv. Çr.; Āp. Çr.	97
- <i>saṁjñaka</i> , <i>ikā</i> , ifc. Bah. = <i>saṁjñā</i> , Rāmap. Up.; Māitr. Up.	55
<i>sātika</i> , TS. 4. 4. 6. 2.—Unknown mg. P. p. <i>sa-tika</i> . Comm.	
"water." Cf. <i>sārñika</i> , with which this is closely connected in the text. Both words are obscure and perhaps artificial in formation	101
<i>sanaká</i> , old (imprec.), RV.	80
<i>saṁtanika</i> , n. of a Sāman, Ārṣ. Br. (v. l. <i>saṁtānika</i>)	44
- <i>saṁnyāṣika</i> , ifc. Bah. = <i>saṁnyāsa</i> , cf. <i>saṁnyāsin</i> , Āçram. Up.	54, 55
(<i>samaniká</i> , battle, RV. < <i>sāmana</i> , with - <i>ika</i> by analogy with <i>saṁiká</i> , q. v. Not real suffixal <i>ka</i> . Cf. also <i>astamiká</i> .)	—
<i>samārdhuka</i> , prospering, TS.	99
- <i>saṁitka</i> , ifc. Bah. = <i>saṁīdh</i> , Kāuṣ	55
(<i>saṁiká</i> , battle, RV.; from wk. stem of <i>saṁyāñc</i> , cf. <i>prā-tika</i> &c.)	—
<i>saṁūhaka</i> , little broom, Āp. Çr. (NBD. "heap")	62
<i>sampātika</i> , n. of certain demons, Gobh. (MW.; no reference quoted)	46
<i>sampuṣka</i> , unground, Āp. Gr.—Comm. <i>akṣata</i> . Uncertain	103
<i>sarabhaka</i> , kind of grain-devouring insect, Adbh. Br.	79
(<i>sararūka</i> , see <i>salalūka</i> .)	
<i>sārñika</i> , TS. 4. 4. 6. 2.—? Comm. "water;" see <i>sātika</i> . Perhaps \sqrt{sr} —? (BR. quote the reference as QBr. by mistake.)	101

<i>sarvaká</i> , all (imprec.), AV. (< <i>súrva</i>)	82
<i>salalūka</i> , RV. ¹ —? Sch. "aimless wandering," as if from \sqrt{sr} , intens. + <i>-ūka</i> (§ 25). So Grassmann. Nir. even makes up the word <i>sararūka</i> to explain it; but the true intens. stem of \sqrt{sr} is <i>sarsr-</i> . Grif. "wavering;" Ludw. "club."	
The word is at present quite uninterpretable	58
<i>sāmvatsarika</i> , yearly, Āit. Br.; Çāṅkh Br. &c.	94
<i>sāmṇsaṅsika</i> , recited together, Gop. Br.; Vāit.	94
<i>sāmṇsayika</i> , doubtful, Āp.	94
<i>sāmsiddhika</i> , natural, Gāuḍap.	94
<i>sāmsparṇaka</i> , contact, Mān. Gr., Kāṭh Gr.	49
(<i>sākāṁ</i> , together, RV.; \sqrt{sac} , cf. <i>sácā</i> , <i>sáci</i>)	
<i>-sākṣika</i> , ifc. Bah. = <i>sākṣin</i> , Māitr. Up.	55
<i>sāmgrāmika</i> , warlike, Kāuṣ.	94
<i>sāmgṇhātika</i> , of a group, Çāṅkh Gr.	94
<i>sāttrika</i> , sacrificial, Kāuṣ.; Çāṅkh Br.	94
<i>sāttvika</i> , true, good, Māitr. Up.	94
<i>sādhaka</i> , accomplisher, Gāuḍap.	97
<i>sānuká</i> , eager for prey, RV. ¹ , cf. <i>sano-ti</i>	99
<i>sāmnāhuka</i> , able to bear arms, Āit. Br.; mistake for <i>-ika</i> (Class.) ?	21
<i>sāmnāha</i> , n., armor; the girding on of armor.	
<i>sāmnipātika</i> , complicated, coalescing, Lāṭy; Gobh. &c.	94
<i>sāptamika</i> , of the seventh day, Lāṭy	94
<i>sāptarātrika</i> , lasting 7 nights or days, Sāmavidh. Br.	94
<i>sāmavāyika</i> , inherent, concomitant, Kāty Gr.	94
<i>sāmayācārika</i> , of usage or custom, Gāut.: Āp.	94
<i>sāmika</i> , adj., < <i>sāman</i> , Lāṭy	94
<i>-sāmidhenika</i> , ifc. Bah. = <i>sāmidhenī</i> , Çāṅkh Br.; Kāty Gr.	55
<i>sāmpātika</i> , of contiguous hymns, Āçv. Gr.	94
<i>sāmpradāyika</i> , traditional, Rāmat. Up.	94
<i>sāyaka</i> , to be sent, RV.; n. arrow, RV.	16
<i>sāraka</i> , acc. to Wh. Vbl. roots found in Brāhmaṇas	96, 97
<i>sārvakāmika</i> , fulfilling every wish, Āçv. Gr.; Çāṅkh Gr.	94
<i>sārvakālika</i> , of all time, Āp.	94
<i>sārvayajñika</i> , of all sorts of sacrifice, Çāṅkh Gr.	94
<i>sārvavarṇika</i> , of every kind, Āp. Gr.	94
<i>sārvavāidika</i> , of all the Vedas, Kāuṣ.	94
<i>sāvika</i> , adj. < <i>savá</i> , Vāit.	94
<i>-sāvitrika</i> , ifc. Bah. = <i>sāvitri</i> , Āçv. Gr.; Pār. Gr.	55
(<i>siṅghānikā</i> , v. l. for <i>çrñkh-</i> q. v., Āp.)	

- sidhṛaka*, made of the wood of the *sidhṛa*-tree, Kāty Gr. 47
- sīlika*- in *sīlikamādhyama*, RV.¹ Obscure word, commonly rendered "united, tied together" (*V̄sī*?) 58
- (*sūka*, parrot, AV.; should be *śūka*. Non-suffixal *k*.)
- (*sutūka*, RV., running swiftly? Ludw. strong. Prob. non-suffixal *ka*. Uhlenbeck derives from *V̄tuk* in *toka*.)
- sūbhadrikā*, courtesan, VS., < *sūbhadra*, pleasant &c. 79, 67
- sumēka*, see *-mēka*.
- (*suṣīlikā*) kind of bird, VS., cf. MS. 3. 14. 17, same verse, which reads *ṣuṣulūkā*. Is this a later lectio faciliior for *suṣīlikā*, or is it the true reading, corrupted in VS.?
- Other parallel texts have not the word 101
- sūcīka*, epithet of a stinging insect, RV. 62
- sūtaka*, birth, childbirth, Pār. Gr.; Āit. Br.; Kāuṣ &c. . . . 48
- sūtikā*, a lying-in woman, AV.; Qānkh Gr. (cf. *prasūtikā*, = *prasūtā*) 51
- (*śṛkā*, arrow, RV.) Non-suffixal *k*. Cf. Av. *harāko*, < *harec* 103
- sevaka*, worshipper, Rāmāp. Up. 97
- sōmaka*, n. pr. RV., Āit. Br. < *sōma*, cf. § 57 57, 58
- sāugandhika*, kind of unguent; Tāṇḍ Br. 94
- sāutrāmaṇīka*, of the *sāutrāmaṇī*-sacrifice, ÇBr. 94
- sāumika*, of the *sōma*, Āçv. Gr.; Qānkh Gr. &c. 94
- sāūrāki*, a patronymic, MS.; Kāth.—From **sura* or **suraka*, presumably. Exact formation not certain 58
- (*stuka*, child = *tokā*, TĀr. 3. 11. 12. The text is difficult and corrupt, and *-ka* probably not suffixal.)
- stūkā*, tuft of hair, RV. &c. 42, cf. 103
- stokā*, drop, RV. &c. (*prastokā*, n. pr. RV.) 103
- stāubhika*, forming or containing a Stobha, Lāṭy 94
- sthāyuka*, staying, Pañc. Br. 99
- snātaka*, a *grhastha*, ÇBr.; Gobh. &c. 46
- snāvāka*, ifc. Bah. = *snāvan* (*-vān*), TS. in *a-s*. 55
- sphaṭika* (*sphāt-*), crystal, quartz, Çvet. Up. Uncertain . 103
- sphāka* in *pīvaḥ-sphākā*, swelling with fat, AV. 103
- sphūrjaka*, n. of an ill-omened plant, ÇBr.; Kāty Gr. . . . 79
- svaka*, own, Māitr. Up.; Mukh. Up. 45
- (*svapāka*? epithet of Agni, RV.¹—BR., following Sāy., say < *su-apās*, "Gutes bewirkend," "Kunstreich." Improbable. Others—< *su-āpānc*. The word is very doubtful; on the whole perhaps Ludwig's suggestion is best, *sva-pāka* (*V̄pac*) = "self-ready". Non-suffixal *ka* in any case, probably.) —

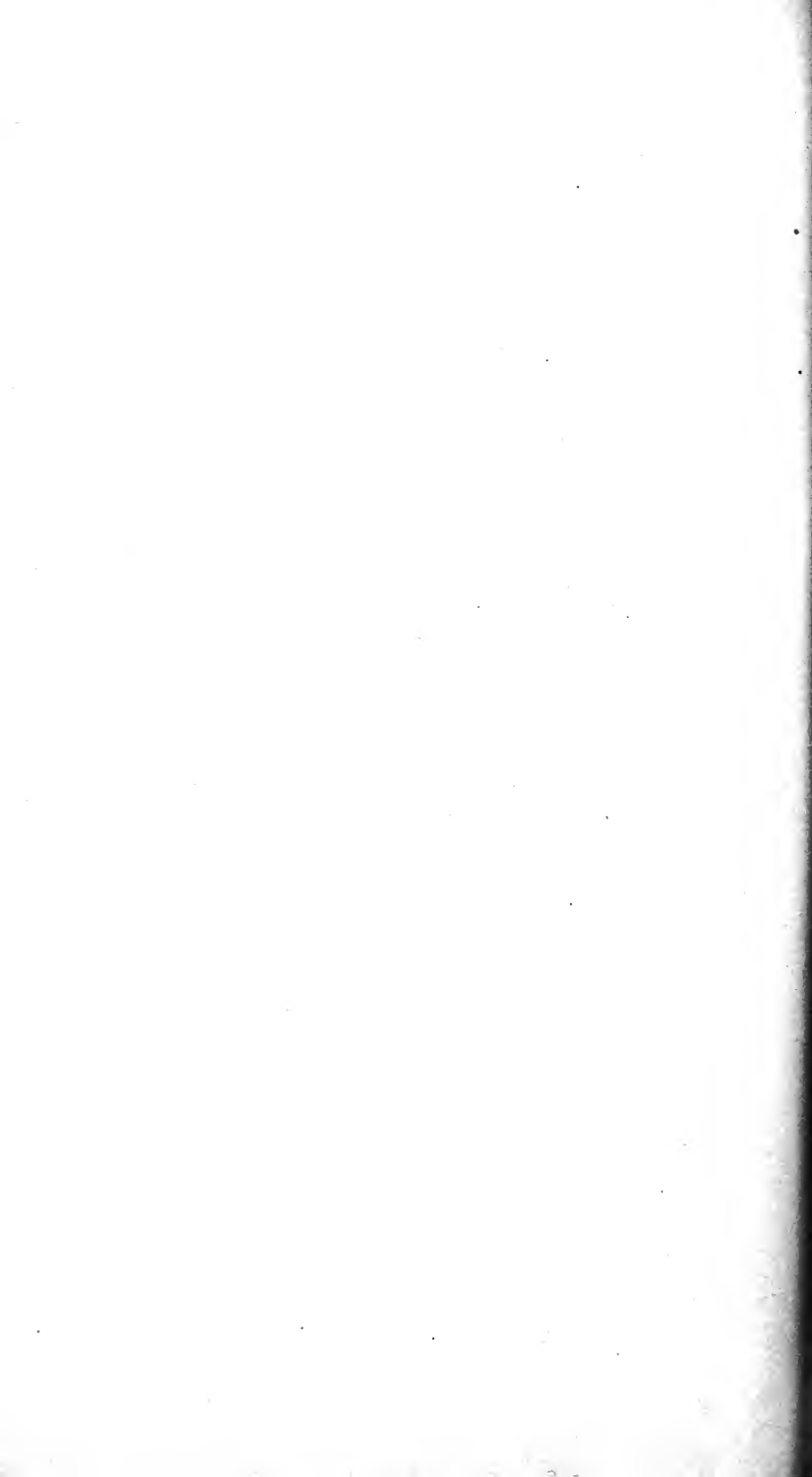
<i>svalpikā</i> , very tiny (obs.), AV. Cf. <i>alpakā</i>	86
<i>svastika</i> , a mode of sitting (in the shape of a <i>svastika</i> , which is by origin adjectival, = "lucky, bringing luck"), Amṛt.Up.	51
<i>svābhāvika</i> , natural, inherent, Āp.; Māitr. Up. &c.	94
<i>svārasāmika</i> , adj. < <i>svārasāman</i> , Lāṭy	94
(<i>svēka</i> , artificial word, to explain <i>sumēka</i> , QB.)	
<i>hāriknikā</i> , bay-mare (dim; obs.), AV.: < fem. of <i>hārīta</i>	86
- <i>hastaka</i> , ifc. Bah. = <i>hāsta</i> , Ṣāṅkh. Gr. (in <i>apa-h.</i>)	55
- <i>hastika</i> , ifc. Bah. = <i>hastin</i> , TB. (in <i>bahu-h.</i>)	55
<i>hātaka</i> , gold, Param. Up.—Uhlenbeck: < IE. <i>ghol-</i> (<i>hari</i> &c.) + <i>to-</i> (cf. OS. <i>zlato</i> , Gth. <i>gulf</i> , gold) + <i>ka</i> .—* <i>hāṭa</i> is not found	58
<i>hāruka</i> , seizing, consuming, TS.	99
<i>hāviryajñika</i> , adj. < <i>haviryajñā</i> , Lāṭy	94
<i>hīnsaka</i> , injuring, Māitr. Up.	97
- <i>hetuka</i> , ifc. Bah. = <i>hetú</i> , Gāuḍap.	55
<i>hāimantika</i> , wintry, VS. &c., < <i>hemantā</i>	94
<i>hōṭṛka</i> , assistant <i>hōṭṛ</i> , QB., Lāṭy	66
<i>hotraka</i> , a priest at the sacrifice, Āit.B.	51
(Orig. adjective, "connected with the <i>hotrá</i> .")	
<i>hāutrika</i> , sacerdotal, Kāṭy Gr.	94
<i>hlādikā</i> , refreshing, RV.	56, 19
<i>hlādukā</i> , refreshing, TĀr.; see § 19	99, cf. 19
<i>hlīka</i> , modest, TBr. ("possessing * <i>hlī</i> = <i>hrī</i> ")	53

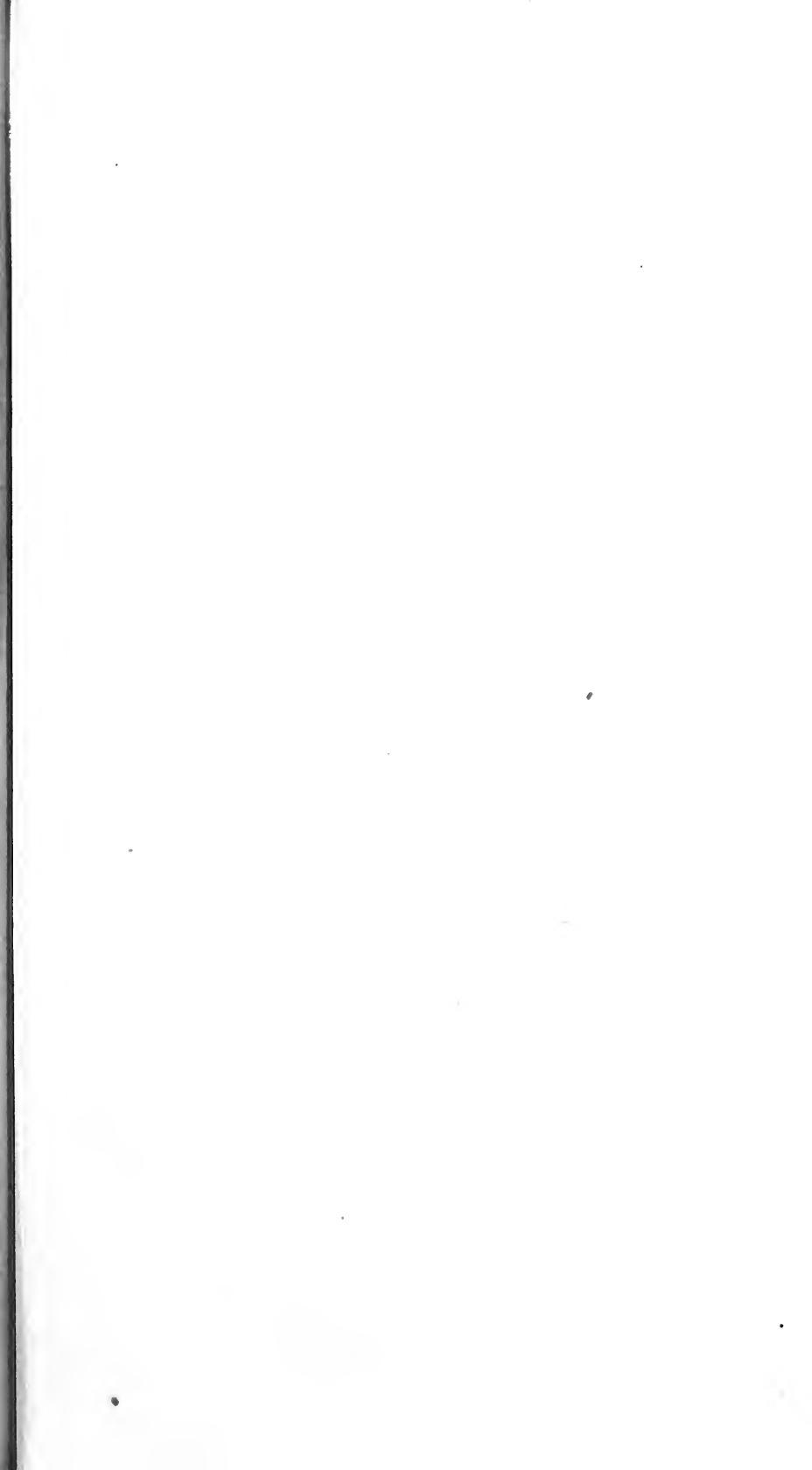
V I T A.

FRANKLIN EDGERTON, eldest son of Charles Eugene and Annie B. (White) Edgerton, was born at Lemars, Iowa, July 24, 1885. He attended the public schools of Binghamton, N.Y., Ithaca, N.Y., and Washington, D.C.; entered Cornell University in September 1901, and graduated in June 1905 with the degree of AB. The year 1905—6 he spent in study and travel in Europe, attending the Universities of Munich and Jena. In September 1906 he entered Johns Hopkins University, which he attended for three years as a student of Sanskrit and Comparative Philology, Greek, Latin and Germanics. He studied under Professors Bloomfield, Gildersleeve, Smith, Collitz and Bright. To all of them, and especially to Professor Bloomfield, he acknowledges great indebtedness for valuable instruction and scholarly inspiration.

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Baltimore, April 30, 1910.





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